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A Study of the Practical Effectiveness of the Lay Leader in the North Central Conference of the Evangelical Church of North America

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A STUDY OF THE PRACTICAL EFFECTIVENESS OF THE LAY LEADER IN THE NORTH CENTRAL CONFERENCE OF THE EVANGELICAL CHURCH OF NORTH AMERICA

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by

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INTRODUCTION

STATEMENT OF THE PROBLEM

The purpose of the following study is to examine the practical value of the position of lay leader in the North Central Conference of the Evangelical Church of North America.

JUSTIFICATION OF THE STUDY

Impetus for the study grew out of two sources. The first was the writer's personal involvement as a lay leader in 1970. He believed that the congregation had an inadequate understanding of the job description of the lay leader as presented in the 1969 Discipline of the Evangelical Church of North America.[1] This inadequate understanding hampered much of the writer's effectiveness as a lay leader. The second source was a book entitled, The Rebirth of the Laity. In discussing the value of the laity to the Church, the author stated that:

> . . . any rethinking of the nature of the church which takes into full account the laity must be matched by the willingness of the laity to assume intelligently and zealously their full responsibility as participant servants among the people of God.[2]

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[1]See below, p. 5.

[2]Howard Grimes, The Rebirth of the Laity (New York: Abingdon Press, 1962), p. 74.

The E.C.N.A. lay leader is to be considered as the spiritual example of the laity.[3] This writer wondered whether the lay leaders were assuming their full responsibility, and whether the churches (pastors and congregations) had taken into full account the potential of this position. Consequently he resolved to study the practical effectiveness of the lay leaders of the entire North Central Conference of the E.C.N.A. Some of the questions inherent in the study included: (1) Are the lay leaders fulfilling their designated functions? (2) Are the pastors working closely with their lay leaders? (3) How do the congregations react to the lay leaders' ministry? (4) Is the Discipline's job-profile for the lay leader impractical in the North Central Conference?

LIMITATIONS OF THE STUDY

The study was limited to the thirteen cooperating congregations of the sixteen churches in the North Central Conference in 1971. Of the non-cooperating churches, one was a completely new venture, and another was extremely small and on the verge of closure. Two of the cooperating pastors chose not to distribute the congregational questionnaires, thus limiting the congregational questionnaire to eleven churches. Further limitations included two vacant lay leader positions and four lay leaders who chose not to be included in the study.

The implementation of the study was limited to the following: (1) a congregational questionnaire to be filled in by active members

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[3] According to the intent of the lay leader's job-profile. See below, p. 5.

only, (2) a questionnaire to be completed by the pastors, (3) a questionnaire to be completed by the lay leaders, (4) a lay leader booklet for any lay leaders wishing to complete it over a period of nine months, and (5) a study of the history of the lay leader and laity leadership in the Holiness Methodist Church.

In addition to the structural limitations of the study's focus, there were also the usual inerrencies found in the use of questionnaires such as these, inaccuracies which tend to further distort the "reliability" of the results. For example, many members left various questions unanswered, either because they did not want to commit themselves, or because they did not want to expend the time evaluating their attitude towards a particular question. Also, some members checked more than one answer on some questions. Thus some congregations tallied either less than, or more than 100% of their responding members to certain questions. Finally, it was later discovered that some husbands and wives worked together on the same questionnaire. This made the return percentage lower than it actually was. It also affected one or both of the members' answers to the subjective questions.

DEFINITIONS OF TERMS

The Evangelical Church of North America is abbreviated to E.C.N.A.

Since the North Central Conference of the E.C.N.A. grew out of the Holiness Methodist denomination, a descriptive paragraph outlining the denomination's history is herein included. The Holiness

Methodist denomination had its roots in the Northwestern Holiness Association, a loosely-knit, non-denominational association which was formed in 1909 and had a jurisdiction covering ". . . the states of North Dakota, South Dakota, Minnesota, Montana, and any others that may desire to affiliate with [them]."[4] In 1920 the General Council of the Association changed the name to the Holiness Methodist Church and it officially became a denomination. The denomination continued to slowly expand its previous boundaries, spreading its influence into Illinois, Oregon, Washington, and Nebraska. The denomination's scope became inter-continental when, in 1948, missionary work was begun in Bolivia under the banner of "Bolivian Holiness Mission". The Church also expanded into different areas of Christian endeavor. A facility was built in Watson, Minnesota for summer camp programs. The old Holiness Methodist School of Theology, founded in 1914 in Minneapolis, Minnesota, was changed to Wesley Bible College in 1964, and a new building erected for the College was operational by 1966. However, the denomination still remained quite small numerically. The idea of merging with another holiness group had been presented by R. Rabe in 1947, but was shelved for lack of support. In 1966, the thought again emerged, and in 1967, a committee was appointed to study the matter. Circumstances most favored a merger with the newly created (1968) Evangelical Church of North America. This union was voted on and passed in June of 1969. Thus the Holiness Methodist Church ceased to exist, except for one church in Moline, Illinois which elected to

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[4]George A. Brown, The Holiness Methodist Church (Williston, South Dakota: Unpublished, 1959), p. 2.

remain as it was. The churches in North and South Dakota, Oregon, and Washington became parts of the Montana and Pacific Conferences. The remaining churches formed the North Central Conference of the E.C.N.A.

The term "lay leader" needs further explanation. Because the position evolved out of the old "class leader" position in the Evangelical United Brethren Church,[5] the writer believes it profitable to include a direct quotation of the qualifications and duties of the Evangelical United Brethren class leader in Appendix A.[6] The present understanding of the term "lay leader" is taken from the 1969 Discipline of the E.C.N.A. and is included here as a guide to the rationale of the various questionnaires:

> 56. The lay leader and assistant lay leader shall be laymen who are elected from among the members of The Evangelical Church of North America for a term of one year by the members of the local congregation in a congregational meeting . . . with the consent of the minister, at a meeting duly announced for said purpose, at which the minister shall preside. A vacancy occurring in either office may be filled by the local Council of Administration for the unexpired term.
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> 58. The lay leader shall be a diligent student of the Bible, and acquaint himself with, and believe in, and live according to the doctrines and the Discipline of The Evangelical Church of North America. He shall be a Christian in ideals, experience, and practice. His character and motives shall be above reproach.
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> 59. He shall be regular in attendance upon the worship services of the church and upon the meetings of the church council of administration and the local conference. In the absence of, or at the request of, the minister, he shall conduct the regular prayer or midweek services of the church in a manner spiritually helpful to the members. He shall enlist the members of the church in the daily devotional reading of the Bible, in the practice of private prayer, in the maintenance of family devotions, in the observance of Holy Communion, in personal witnessing to the saving grace of Christ, in attendance upon the regular worship services of the

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[5]Statement by Reverend George Millen, Superintendent of the Pacific Conference of the Evangelical Church of North America, November 29, 1972.

[6]Appendix A, pp. 80-84.

church and upon its special meetings.

60. He shall endeavor to win people to Jesus Christ and to a vital membership in the church. He shall cooperate with his minister in all his plans for the spiritual advancement of the members and seek to lead them into a complete committment of the whole life to Jesus Christ.

61. He shall visit the sick and the bereaved, the poor and the distressed, especially in the hours of personal or family need. He shall promote peaceful relations within the local church.[7]

The term "sanctification" is used in this study to signify "entire sanctification" as defined and explained below:

13. Entire sanctification is that work of the Holy Spirit by which the child of God is cleansed from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration and is wrought instantaneously by faith when the believer consecrates himself a living sacrifice, holy and acceptable unto God. The evidence of this gracious work is love out of a pure heart thus enabling us to love God with all of the heart, soul, mind and strength, and our neighbor as ourselves, and to walk in God's holy commandments blameless.

There is a clear distinction that must be made between consecration and entire sanctification. Consecration is that more or less gradual process of devoting oneself to God, by the help of the Holy Spirit, that comes to a completion at a point in time. Total consecration of necessity precedes and prepares the way for that act of faith which brings God's instantaneous sanctifying work to the soul.

We believe this gracious work does not deliver us from the infirmities, ignorance and mistakes common to man, nor from the possibilities of further sin. The Christian must continue to guard against the temptation to spiritual pride and seek to gain victory over this and every temptation to sin.[8]

OVERVIEW OF THE STUDY

A brief overview is herein included as a guide to the remainder of the study. The second chapter describes the method of procedure and the practical aspects of the study, that is, the construction of the questionnaires, the selection of questions, and the procuring and

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[7]The Commission of Discipline, The Discipline of the Evangelical Church of North America (1969), para. 56-61.

[8]Ibid., para. 13.

recording of results.

Chapter three details the results of the study. The results of the congregational questionnaires are tabulated separately by churches. Churches not having a lay leader at the time of the study are compared with those churches having such a person. In addition, the results of the pastoral questionnaires are formulated to study the practical value of the lay leader to the pastor. The confidence of the lay leader in himself and his position is examined via the lay leader questionnaires.

In the fourth chapter, the writer exhibits a brief evolution of the lay leader position and inspects the history of the Holiness Methodist Church to seek a better understanding of the problem under consideration.

The fifth chapter records the summary and conclusions of the study.

CHAPTER 2

METHOD OF PROCEDURE

When studying a problem internal to one group of people, two avenues of approach are open to the researcher. First, he may examine the written material arising out of that group relevant to the problem under study. Second, he may go directly to the membership of the group through form questionnaires or personal interviews. Because of the dearth of written materials regarding the lay leader in the E.C.N.A. North Central Conference, the writer chose to go directly to the membership. However, because of the great geographical distance between the various churches, and because of the time element imposed on this study, the writer opted to use the form questionnaires. Nonetheless, after studying the questionnaires, the writer felt it worthwhile to examine existing written materials for further light on the problem. The following chapter details the method of procedure followed in applying the questionnaire approach.

CONSTRUCTION AND INTRODUCTION

The questionnaires were constructed to closely parallel the duties and qualifications of the lay leader as stated in the E.C.N.A. Discipline. Helpful preparatory criticism was obtained from Dr. Eldon Fuhrman and Professor Gerald Dillon of Western Evangelical Seminary, and Reverend Robert Trosen, Superintendent of the North Central Conference of the E.C.N.A. Reverend Trosen also wrote an introductory

letter to the churches regarding the questionnaires.[1] The pastoral papers and lay leader questionnaires were also preceded by introductory letters from the writer.[2] In the following sections, all paragraph references are to the 1969 E.C.N.A. Discipline.

PASTORAL PAPER

The final form of this paper contains eleven questions,[3] the last of which is in the form of an essay.

Questions one through three, although they could be used as indices for further comparisons, were mainly intended to establish the responders' focal point on the questionnaire. They also indicated how much opportunity the pastor had to become closely acquainted with, and to work with his lay leader.

The fourth question was actually an observation from personal experience which could be used as a subterfuge to help the pastor alert the congregation to the lay leader's presence.

The fifth question indicated whether the pastor was working closely with his lay leader in the area of calling outlined in paragraph 61.

Question six dealt with the pastor's development of his lay leader in the capacity of conducting mid-week services, as set forth in paragraph 59.

Questions seven through ten dealt with the pastor's cooperation

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[1] Appendix C, p. 91.

[2] Appendix D, pp. 93-96, and Appendix J, pp. 137-139.

[3] Appendix E, p. 98-101.

with his lay leader for the purpose of evangelism (see paragraph 60).

Question 11 was to be answered in essay form after the pastor had reviewed the Discipline's job-profile for the lay leader. The pastors' answers are included verbatim in appendix G.[4]

Of the sixteen North Central Conference congregations, thirteen of the pastors completed and returned the paper, resulting in an 81.25% return.

CONGREGATIONAL QUESTIONNAIRE

This questionnaire was limited to active members. It thus excluded those members not attending fairly regularly, but still under the care of the lay leader, such as the elderly in nursing homes and the shut-in members. The final form of the questionnaire contains twenty-two questions,[5] which were designed to: (1) assess the member's involvement in the church, (2) evaluate his understanding of the position of lay leader as portrayed in the 1969 E.C.N.A. Discipline, and (3) assess his practical evaluation of the position.

Questions one through three indicated the member's degree of involvement in the church, and set a mood of individual responsibility in completing the remaining portion of the questionnaire.

The fourth and fifth questions were factual, dealing with the member's knowledge of whether the position of lay leader was being utilized.

Questions six through eight were included to evoke his personal

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[4]Appendix G, pp. 105-109.

[5]Appendix H, pp. 111-114.

evaluation of the position, and present conditions in his church.

Questions ten through eighteen dealt directly with the lay leader's job-profile, as recorded in the Discipline. Questions nine and ten dealt with visitation, as outlined in paragraph 61. Question eleven introduced the concept of the lay leader as a spiritual encouragement to church members as designated in paragraph 59. Question twelve indicated how deep the respondent thought the Bible study and Christian experience of the lay leader should be (see paragraph 58). Question thirteen called for a factual response to help indicate whether the respondent was aware of the lay leader's actual responsibilities as outlined in paragraph 59. Questions fourteen through seventeen dealt more thoroughly with the lay leader's function as an exhorter for spiritual growth among church members. Question eighteen primarily dealt with the evangelistic program of the church as indicated in paragraph 60.

Then, questions nineteen through twenty were included to help assess the respondent's attitude toward the authority of the lay leader.

Question twenty-one was included to help indicate whether the lay leaders were fulfilling their role in visitation. Finally, the last question assumed that the value the individual respondent placed on the position was largely due to the impact his lay leader had made upon him, and gauged the degree and nature of this impact.

The percent of response to the questionnaire is included in Table 1.

IV. LAY LEADER QUESTIONNAIRE

The final form of this questionnaire contains twenty-seven

Table 1

Congregational Questionnaire Percentage Returns

Congregation	Total active members at time of mailing	Total returned	Percentage
Brooklyn Park E.C.N.A. . . . . Mpls., Minn.	22	14	63.63636
Cromwell, Indiana	28	20	71.42857
Duluth, Minnesota	45	22	48.88888
Ehlers Memorial . . . . . Mpls., Minn.	70	25	35.71428
Niangua, Missouri	10	3	30.0
Paynesville, Minnesota	5	5	100.0
Seneca, Illinois	12	9	75.0
South Sioux City, Nebraska . .	22	16	72.72727
Union Corners, Minnesota . . .	15	5	33.33333
Wadena, Minnesota	27	9	33.33333
Watson, Minnesota	11	3	27.27272
Total	267	131	
Average			49.43820

question.[6] It also includes a section in which the lay leader was allowed to express himself concerning the position, and how others have reacted to him in this position.

The first six questions were used to assess the degree of maturity and involvement the congregation evidently expected in the man they chose to fill the position. Questions seven through eight dealt with the lay leader's depth of spirituality, as set forth in paragraph 58.

The ninth question was included to indicate whether a Bible college background was preferable to the congregation.

Questions eleven through fourteen dealt with the lay leader's responsibilities, indicated in paragraph 59.

The fifteenth question was, like the ninth question, a gauge of the type of person the congregation preferred, that is, one who displayed the traits of a "preacher" or not.

Questions sixteen through twenty-four dealt with the practical fulfillment of paragraphs 60-61.

The twenty-fifth question was included to allow the lay leader freedom to subjectively express what he felt were the congregation's reactions to his leadership in the area of visitation.

Questions twenty-six through twenty-seven were included to give the lay leader opportunity to evaluate his own ministry in the position.

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[6]Appendix K, pp. 141-144.

[7]See the congregational questionnaire, Appendix H, question number twelve, p. 125.

Excluding the two cooperating churches without lay leaders, and the three non-cooperating churches, the response to this questionnaire was 63.63%.

V. LAY LEADER BOOKLET

The lay leader booklet was included in the study to give interested lay leaders an opportunity to evaluate their ministry over a period of nine months.[8] Two other factors also influenced its inclusion in the study. First was the statement of the Discipline that the lay leader "shall report the activities and work of the group or groups including himself and his assistant lay leader to the local church Council of Administration at its regular meeting."[9] Second, this writer used such a booklet while filling the position of lay leader and found it to be extremely valuable as a reminder or "checklist."

The booklet was divided into sections, the first of which was a checklist for calling on the sick and bereaved. This was to be used as a memory guide and as a reminder of activities accomplished when reporting to the council of administration. Second, a sheet for keeping track of regular visitation of the elderly and disabled was included in the booklet. This was to be used as a guide to fair and equitable visitation, that is, a help in being sure that the lay leader regularly visited all those in need. Third, a list of times given over to calling on prospects was included. Calling on prospects was a learning situation in the times he accompanied the pastor, and

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[8] Appendix N, pp. 153-166.

[9] Discipline, op. cit., para. 62.

also a teaching situation in the times he brought another lay person with him. Fourth, a list of Bible studies which the lay leader had charge of was included as a reference check for his own records and for his report to the council of administration. Fifth, a "spiritual growth through reading" list was incorporated into the booklet. The lay leader was to record on this list the helpful books which he would read. This was to encourage him to recognize his own need for growth as a leader and to seek helpful books. Sixth, a check list of various meetings attended was included in the booklet for his report to the council of administration. Seventh, a space was allotted for the lay leader to jot down any comments he or others had made about the position. This practice would prove helpful in evaluating the impact of the position on the congregation. Finally, the lay leader was encouraged to include in the booklet any other activities he engaged in to fulfill the responsibilities in his position.

The response to this booklet was very poor. Only 28.57% of the cooperating lay leaders, or 18.18% of all the lay leaders approached, responded to the booklet. Reasons for the lack of response include the large time-span wherein interest undoubtedly waned. Also, over such a time-span it was more than likely that some were misplaced. In the case of one person, the booklet was evidently lost in the activity of moving to another home.

Having presented the rationale behind the construction of the questionnaires, the following chapter is devoted to examining the response to each questionnaire.

CHAPTER 3

RESULTS OF THE QUESTIONNAIRES

It is generally recognized that statistics and figures alone do not tell the whole story. Although history has often shown that statistics and figures can be easily misconstrued, it is still true that, correctly presented, they can manifest many important aspects of a problem.

In this chapter, the numerical results of the responses to the three questionnaires under examination are put into percentage form. Then comparisons from evaluations are made from these percentages. The congregational questionnaires are examined first, to ascertain the degree of contact the membership had experienced with the lay leader position. Also, their attitudes toward the position are examined. Second, the pastoral questionnaires are studied. The underlying questions examined include: (1) what practical asset was the lay leader to the pastor, (2) how much cooperation had there been between the two positions, and (3) what were the pastors' attitudes toward the position. Third, the lay leader questionnaires are studied to examine how the men holding the position had: (1) interacted with their pastor and congregation, and (2) rated their ministry.

I. CONGREGATIONAL QUESTIONNAIRE EVALUATION

The percentage results of the congregational questionnaire responses are tabulated and recorded, according to the following

rationale, in Table 4.[1] The congregations recorded are divided into two blocks for study. The first block includes only those congregations which had a lay leader at the time of the study or just prior to it. The second block includes only those congregations which did not have a lay leader at the time of the study or just prior to it. Each block is arranged in column form for easy comparisons and at the bottom of each block is included the average percentage answer to each question. This latter part is tabulated strictly according to responding individuals, not according to congregational averages. Thus to arrive at the total averages, all respondents from churches having a lay leader are grouped together and all respondents from churches not having a lay leader are grouped together. It is this average that was mainly examined to arrive at the comparisons of this chapter. For the purpose of brevity and clarity, those congregations having a lay leader are hereafter designated group A. Those congregations not having a lay leader are hereafter designated group B. The following analysis divides the congregational questionnaire into separate areas of consideration.[2]

The first area of consideration deals with the responding members themselves. Question two indicates that the average respondent of group A had been a member of his respective church eleven years longer than the average respondent in group B. However, this does not indicate any difference in church involvement since, according to question three, both groups averaged a history of just over two

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[1] Appendix I, pp. 116-135.

[2] The reader should refer to the delineation of questions and data (see respectively, Appendix H, pp. 111-114, and Appendix I, pp. 116-135) for a full and lucid understanding of the following analyses.

leadership positions per respondent. The only evident reason for longer membership in group A is that these congregations had, except for the Cromwell church, come out of the old Holiness Methodist denomination, whereas one of the two congregations in group B was new to the North Central Conference, and was a comparatively young church. Thus the average membership age of those in group A was lengthened by some small churches composed almost entirely of elderly people who had "grown up" in the Holiness Methodist denomination and had not been too prosperous in prosyletizing. However, questions two and three do indicate that the vast majority of respondents in both groups were active, mature members of their respective congregations. Their answers to the following questions are, therefore, the perspective of persons who had (regarding group A) experienced church life without, and then with, a lay leader. Furthermore they are considered as honest, not flipant, answers. The many written comments to the various questions also indicate a similar mood of responsible reaction.

One comment on questions four and five is necessary. The Ehlers Memorial church is included in group A in Appendix I although it did not, at the time of the questionnaire's distribution, have a lay leader. This is because the church had experienced two lay leaders in the past and its most recent lay leader had just resigned due to employment pressures.

Question six was next examined. First, in group A, one problem was left unanswered regarding the Paynesville church responses. The majority of the members indicated that there was no lay leader because of a lack of dedication. However, there actually was a lay leader and the pastor was quite impressed by his spiritual leadership. The

congregational reaction to the question could have been either a hasty reply (not reading the question correctly), a personal bias, or a general self-appraisal of the entire church due to a longstanding lack of growth.

Group B indicated, in answering question six, that their reason for not having a lay leader was a lack of training. Also, all members were too busy serving in other positions. This indicates, first, that the people were apprehensive about the position because of a lack of understanding. They evidently believed that the person filling the position was to be fully equipped to do the work before accepting the responsibility. Since they had never seen the position in operation, they were probably apprehensive about the unknown factors. Also, their apprehension may have risen out of the areas of visitation and exhortation (enlisting members in various Christian duties such as devotions and church attendance). Interestingly, the lay leader questionnaire manifests a similar apprehension about visitation and exhortation. Evidently, neither the congregations without lay leaders, nor the present lay leaders themselves, were allowing for growth in the person holding the position; rather, they considered that he ought to be fully equipped and be able to do quite effective work in his first days and months as lay leader. Another related thought later appeared in the congregational questionnaire, namely, that the people expressed a reluctance to be questioned or exhorted by a layman concerning their spiritual well-being. The idea of the lack of training as being the reason for having no lay leader seems to indicate that, in the minds of the people, there was a desire for a professional minister to be the one to question and exhort them. This train of thought became more

evident in correlating responses to later questions. Second, the answer to question six--that all members were busy serving in other positions--may also indicate that the people considered the position less important than other positions. However, this does not gain much support in question seven wherein the majority of both groups (73% of group A and 50% of group B) stated that the lay leader is vital to the church. Approximately 42% of group B checked the answer that the position "is a good help to the pastor, but is not really needed." Only about 13% of group A checked this answer. This indicates that, having seen the position in operation, the people in group A either realized its importance or took its importance for granted, as they would the importance of any other lay position.

Question eight and twelve deal with the maturity in age and spirituality which the people sought in their lay leader.[3] According to the responses to question eight, both groups indicated a majority view that the lay leader's age really made no difference. However, almost one third of group A and one fourth of group B preferred their lay leader to be more than thirty years old. This, coupled with various written comments from the majority view, indicates a desire for a middle-aged or older man whom they could respect as an example of Christian maturity. All the responding lay leaders were more than thirty years old, which tends to substantiate this theory. However, the response of no preference, age-wise, was about 65% in group A and

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[3]The general tenor of answers and written comments indicate that the responding members coupled maturity with experience. Thus they evidently considered a man to be physically mature if he is older than thirty. They also considered a man to be spiritually mature if he is sanctified and has been a Christian for several years.

67% in group B. This could not be ignored nor objectively altered to fit a theory. The writer did wonder if these responses indicated a fear of appearing prejudiced against younger lay leaders, or, in fact, a fear of actually prejudicing their own minds against any younger lay leaders in the future. Two written comments herein summarize the view of those making comments. The first person qualified his response of "no age preference" by adding, "If he is qualified." The second person qualified his response of "no age preference" by stating that it, "would depend on the individual." Thus the majority view did prefer a mature lay leader, but without regard to the physical age at which he had attained this maturity.

In question twelve the majority of all respondents definitely desired a lay leader who would testify to personal sanctification, and be willing to accept the position. However, the largest minority of respondents (24% of group A and 42% of group B) indicated that the person need only be willing to accept the position. This appeared to be a strange choice since on the surface it indicates that these people expressed no desire one way or the other for a spiritually mature lay leader. Several persons did make the qualification that the lay leader candidate should be "born again." Possibly the people making this qualification were rather hazy on the concept of sanctification, or did not view it as a prerequisite to spiritual maturity. Other than this, the writer could not explain the rationale for their answer. Another option should have been included in the question, allowing for those who would not require their lay leader to be sanctified.

Thus the image manifested by the majority of respondents to questions eight and twelve appears to be that of a lay leader who is a

mature example of "how to walk the Christian way." The requirements for maturity in physical age and spiritual experience varied with the concept carried in the minds of the different respondents.

Questions 9, 10, 11, 13, 14, 15, 16, and 17 deal with specific duties of the lay leader which may or may not have affected the respondent. First, the area of visitation was examined. The great majority of both groups were in favor of the lay leader doing home visitation such as the pastor would do. Only 9% of group A were against this. Group B was totally in favor of such visitation. About 72% of group A, and 100% of group B, agreed that the lay leader should definitely make regular calls on the poor and sick. The 13% of group A definitely against such calling may only have been so because of the word "regular" in the question. They may have felt this to be too time-consuming for the lay leader. Thus the overwhelming majority of both groups favored the lay leader being active in visitation.

The people were next questioned about the format of the calls. Herein an interesting regression occurred. The question was asked, "In visiting church members, should the lay leader be expected to enter into prayer with the members such as the minister does?" The overwhelming majority of both groups (82% of group A and 92% of group B) answered in the affirmative. The people evidently appreciated and desired such group prayer. However, the overwhelming majority of question fifteen dropped to just more than half (61% of group A and 58% of group B) when asked whether the lay leader should "feel free to exhort and question members about their family devotions," (question fourteen). Some appeared to have declined giving their consent to the lay leader to become more personal about their spiritual state. The majority vote

dropped further yet, to just less than half in group A and exactly half in group B, when asked whether the lay leader ought to actively encourage church members to partake in Holy Communion (question sixteen). Finally, the majority became silent and declined answering the question of how the lay leader ought to encourage the church members prior to partaking in Holy Communion (question seventeen). Evidently they did not want to appear rude by checking the response that the lay leader should not "stick his nose" into the member's private life (though some did check this answer after re-wording it). Neither did they want to allow him the inquisitive freedom which the pastor should enjoy. Quite evidently, from the above series of questions, both groups desired a lay leader who would be a spiritual encouragement to the people, through active visitation and prayer with those visited, without probing into their private spiritual lives.

The written comments accompanying the above questions substantiate the conclusion. Many agreed with one respondent who commented that, "This to me, is up to the minister!" regarding question seventeen and the lay leader's method of encouraging members to affirm their relationship to Christ prior to partaking in Holy Communion. Others qualified questions fourteen through seventeen with a very definite, "only if he feels led by the Holy Spirit." Evidently most of the people preferred to be questioned and exhorted only by the minister. Others were, at best, apprehensive about the lay leader engaging in such activity. However, a paradoxical reasoning becomes evident when one realizes that the activity of questioning and exhorting other lay members was exactly the purpose behind the early development of the class leader position (from which the origin of the lay leader position

has been traced).[4] The reasoning behind what has evidently been a change in the mood of the people, cannot be accurately discerned by the writer, though comments are made regarding this in later portions of the paper. However, one grave result of the people's desire to seat such authority solely in the pastor is manifested in one respondent's written comment regarding question fourteen, "No one has really questioned me for many years concerning my position with God and church - not that I would welcome it - but it seems too little interest is taken." Either some attitudinal changes would have to be effected in the lives of the people regarding laity exhortation or paragraphs 59 and 60 of the E.C.N.A. Discipline would have to be altered or clarified--if the lay leader is to harmoniously fulfill his specified duties.[5]

Second among those questions which may or may not have affected the responding members are numbers eleven and thirteen. Since those persons responding had indicated that they wanted their lay leader to be a spiritual encouragement and example, it is rather surprising that the vast majority of group B, and a very slight plurality of group A, preferred allowing their lay leader to leave the church just like everyone else after the services, rather than staying to greet everyone. Possibly they thought the manner of greeting everyone would be too formal and not altogether warm and spontaneous. This could be the

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[4]Section one of chapter four and Appendix A substantiate this point.

[5]The writer's allusion to paragraphs 59 and 60 of the 1969 E.C.N.A. Discipline are in regard to the lay leader's duty to enlist members in various Christian duties and to "seek to lead them into a complete committment of the whole life to Jesus Christ."

case since only three percent less in group A than in group B wanted their lay leader to remain after the services and greet everyone. Also, the checked answer may have been vague to the people since it indicates that the lay leader should leave just like everyone else, whenever he wishes. The people may have reasoned that, just like themselves, the lay leader ought to honestly greet others with only that amount of Christian joy which he at the moment exuded, not with a feeling of duty.

The overwhelming majority (95% of group A and 84% of group B) agreed that the lay leader should feel free to lead Wednesday night prayer meetings in the pastor's absence. However, from the many written comments, the people also felt that any other competent layman should feel free to lead the service. Evidently, the people regarded the lay leader as a resource person to the pastor for church services, but they did not consider him to fulfill a "pastoral assistant" position more than any other person. The general attitude is summed up by one person who commented that, "It will give our pastor a relief in mind knowing that there is one who will take over under circumstances and know that the lay leader will be there and on time and know he is capable."

Questions 18, 19, 20, and 21 deal directly with the responder in relationship to the lay leader. In responding to these questions, the person's decision would indicate whether he himself was willing to become involved. Approximately half of those responding in both groups indicated a willingness to accompany the lay leader in calling on others. The majority of the other half of the responders did not answer the question (question eighteen). About 16% of group A and

8% of group B indicated a fear of calling on others. Less than 1% of both groups implied any resentment at such an invitation. This led the writer to suspect that those not answering also shared a fear of calling on people, which is a peculiar phenomenon of evangelical Christians, at least those who have not had much experience in calling.

According to the responses to question nineteen, more than 90% of those responding had never accompanied the lay leader in calling on others. However, these percentages are somewhat misleading, as the writer learned from certain written comments. For example, one person simply commented, after checking that she had never accompanied the lay leader in visitation, that, "I am a woman and he is a man." Another wrote that, "A man lay leader is not apt to take a married woman calling." Leeway should have been allowed for such responses in the question. Nevertheless, the responses do indicate that there had been extremely little cooperation between the lay leader and the congregation in visitation. Most of the written comments to question nineteen indicate that the lay leader had never asked the members of the congregation to accompany him in visitation; thus the responsibility was not really on the part of the congregation.

Question twenty-one indicates that about 78% of group A (group B was not applicable) had never received any visit by their lay leader in his stated capacity. Since so many had never really benefitted personally by the lay leader's calling ministry, they probably hesitated in becoming involved because of an apprehension of the unknown.

Finally, 46% of group A, and 58% of group B, approved of the position while slightly fewer highly approved (45% of group A and 33% of group B). Only 2% of group A disapproved (group B was totally in

favor). However, from the above answers, the position they were endorsing for continuation or enactment (group B) was not altogether in accordance with the E.C.N.A. Discipline's description of that position. The people did not want their lay leader to have as much pastoral authority as the Discipline advises.

Thus the congregational questionnaire results clearly indicate several things. First, the people desired a lay leader as one who is mature physically and spiritually. They preferred a man to whom they could look as an example of experiential victory in a Christian layman. Second, though they wanted him to have freedom in assisting the pastor in church, they neither wanted him to feel obligated by duty to perform certain tasks, nor did they want the pastor to feel obligated to call only upon the lay leader for worship service assistance. Third, the members desired a lay leader who would willingly call on the people and be a vital, spiritual edifier to them. However, they did not want him to feel free to examine them about their spiritual status. Neither were they altogether positive about assisting him in visitation. The apprehension of being spiritually examined by a layman could quite easily be compared to the delivery of a child. Persons today much prefer a licensed doctor to a licensed midwife. Probably the only difference between them is to be found in their education, and tools available to the doctor. In fact, the midwife could be much more experienced in such a practice and still be deferred in favor of the doctor. In the same manner, church members would rather choose a man supposedly educated in counseling, to whom they will relate their problems. This hypothesis is further examined in the pastoral paper section of this chapter. The apprehension about

accompanying the lay leader in visitation is very evidently, simply a fear of the unknown--of situations that might prove very embarrassing.

PASTORAL PAPER EVALUATION

The pastoral papers (questionnaires) are examined in this section to study the practical asset of the lay leaders to their pastors. The responding answer percentages are recorded in Table 3.[6]

The results of question one indicate that there is a close division or balance between those persons who pastored in the former Holiness Methodist denomination and those who did not. The underlying reason for this close balance is that three of the pastors (one of them answered two questionnaires, one for each of his congregations) were still studying for the ministry at the time of the merger with the E.C.N.A. Since all three had grown up in the Holiness Methodist Church, they closely identified with it. Thus, only one pastor had not actually been a part of the former Holiness Methodist denomination.

The responding pastors had been shepherding their present congregations for an average of four years, according to question two's results. This statistic means that these men probably had a stable relationship with their congregation and lay leader. Thus their response to the remainder of the questionnaire is considered to be from cognizant experience.

According to the response to the fourth question, only 15% of the pastors printed their lay leader's name in the worship service bulletin. This might not have seemed important to some, yet there

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[6] Appendix G, pp. 105-109.

were various responding members who commented in the margin that they were not sure whether there was a lay leader in their church, and if there was one, they did not know who he was. Since the pianist's, the organist's, and sometimes the Sunday school superintendent's names are printed in the church bulletins, it would appear that printing the lay leader's name therein would be a great asset to his calling ministry. Especially in the larger churches, he would be immediately familiar to many who otherwise would not know him.

Question six deals specifically with the pastor's use of his lay leader in conducting Wednesday night prayer meetings. The overwhelming majority of pastors had used their lay leader (the recorded 69% is misleading since almost 20% did not have a lay leader). This indicates that the pastors were making good use of their lay leaders in worship services. From this and written comments, it is clear that the majority of pastors held a positive attitude toward their lay leader as a resource person for church worship services.

Questions 5, 7, 8, 9, 10, and 11 deal with the pastor's use of his lay leader in the ministry of visitation and evangelism. About 69% of the pastors indicated in question five that they were not in the habit of informing their lay leader as to which members of the congregation were sick. Since one of the stated functions of the lay leader is to call upon the sick, the results to question five indicate that the pastors were not actively encouraging their lay leaders to fulfill their duties. Also, the response to question five indicates that there was a lack of cooperation or communication between the pastor and the lay leader, at least in this area of ministry.

The pastors were asked, in question seven, whether they had

ever taken their lay leader calling on new people. About 54% never had done this. However, deducting the 20% for those not having lay leaders, there is an encouraging sign that most of the pastors had, at some time, done this. The question should have been more explicit since other comments from both the pastors and lay leaders indicate clearly that such calling cooperation was not on a regular basis, nor was it even an occasional occurence. Rather, it must have been a one time situation, or at best a few times.

According to the response to question eight (again deducting about 20% for those pastors not having a lay leader) more than half of the pastors had planned and carried out evangelistic efforts with their lay leaders at some time. These included revival meetings, door-to-door evangelism, home Bible studies, and other concentrated efforts. However, this question is also ambiguous since having done any one of the above at any one time would have qualified the pastor for a positive response. Also, the question does not gauge the amount of cooperation between the two leaders in any one of the given activities, such as planning of revival meetings. The question does indicate that at some given time there was some cooperation in more than half of the cases. The grievous conclusion is that some of the pastors had never cooperated with their lay leader in any evangelistic activity at all.

Next the pastors were asked, in question nine, whether they honestly felt that their lay leader knew how to lead another individual to a personal relationship with Christ. The great majority of pastors believed that their lay leader did know how to do this. However, according to question ten, extremely few had ever specifically trained

their lay leader in this ministry. The written comments of two of the pastors indicate that they, and possibly others, just took it for granted that their lay leader was able to effectively lead another person to Christ.[7]

The responses to the above questions all indicate that there was not, in many churches, a great deal of cooperation between the pastor and his lay leader.

The question was then asked (eleven, part a), "In what ways and how much of a help has your lay leader been to you in calling, evangelism, and exhortation of the brethren?" This question was designed to give the pastors opportunity to elaborate on their responses to the prior questions. The responses clearly indicate that, overall, very little had been accomplished. In some cases financial pressures and employment responsibilities had cut too deeply into the lay leader's time. However, the majority of pastors implied that their lay leaders were just not fulfilling their duties. The reason given by most pastors was a lack of preparation and "on the job" training for their lay leaders. Some pastors indicated that they felt the reason was a personal spiritual problem on the part of the lay leader. Only one pastor stated that his lay leader had been adequately prepared. All the other pastors were in agreement that they had not given their lay leader adequate training. One pastor remarked that:

It would seem perhaps the reason for the greatest failing in

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[7]One pastor stated that, "As a student of W.B.C. he ought to get the training." Another wrote that, "I could not help to train - they graduated from H.M.S.T. . . . ." Appendix G, pp. 107-108.

> the office of lay leader is that there has been little instruction or 'on the job training' concerning the specific duties of the lay leader.[8]

Again, the grievous conclusion is that, although the vast majority of pastors agreed, in substance, with the remark, no more than one or two had really done anything about it, as far as giving their lay leader practical training.

In question eleven, part c, the pastors were asked how they felt their congregation had reacted to the lay leader's position. Were the people appreciative of his interest in their spiritual health? A slight majority of pastors wrote that their congregation reacted favorably to their lay leader. Most of the pastors stated, though, that the congregation would be apprehensive about their lay leader inquiring into their spiritual condition. This is in accordance with the congregational questionnaire results. However, this function of questioning and exhorting, as previously stated, was the explicit duty of the class leader, from whence the lay leader evolved. Two possible conclusions again arose. First, the people have taken their spiritual well-being to be a totally private concern. Second, they have, in effect, said that they would rather have a professional counselor diagnose their condition. The writer believes the second conclusion to be the case. The reasoning behind the writer's choice is twofold. First it agrees with the conclusion manifested in the congregational questionnaire. Second, the historical examination of the Holiness Methodist Church (chapter four) indicates that the present generation of North Central Conference members had never been

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[8]Ibid., p. 109.

exposed to the practice of being questioned and exhorted concerning their spiritual well-being by another layman.

The pastors may also have been encouraging the attitude of members desiring to be questioned and exhorted only by the pastor, since one commented that, "They [the church members] should feel free to confide in their pastor and the Lay Leader should encourage them to go to him (pastor) for such matters."[9] While this attitude of professional exhortation is not entirely Biblical, it has evidently become part of the nature of this age with its emphasis on education and specialization.

Finally, in question eleven, part d, the pastors were asked whether they felt that the position of lay leader ought to be continued. Every responding pastor emphatically stated that the position of lay leader should be continued. Their attitude is expressed by one pastor who stated that, "I definitely feel that the office of lay leader should be continued and that in the future it could be a very effective key for the outreach and stability of the local church."[10] The response to the congregational questionnaire also very definitely points to this key factor, that the lay leader, properly utilized, would be a vital factor in encouraging laity outreach and in maintaining stability ("promoting peace", according to the Discipline, paragraph 61) within the church.

Thus all the pastors positively believed that the office of the lay leader is necessary and important to the ongoing ministry of

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[9]Ibid., p. 108.

[10]Ibid., p. 109.

the church. However, they did express regret at the lack of activity by their present lay leaders. They attributed this problem to little or no practical "on the job" training and motivation. They expressed the idea that with such training the potential of their lay leaders as examples and spiritual edifiers would be greatly expanded. The singularly most alarming conclusion is that though almost all the pastors agreed that they needed to give their lay leaders practical training, very few were actually doing it.

LAY LEADER QUESTIONNAIRE EVALUATION

The lay leader questionnaire was intended to examine the lay leaders' estimate of their ministry in terms of interaction and cooperation with the minister, congregation, and prospective members. The percentage results of the questionnaire are recorded in Table 5.[11] In this section the lay leader questionnaire is divided into separate areas of study which are consolidated in the summary. First, the personal facts about the men holding the position are studied. Second, the actual procedures of the lay leaders are examined, regarding their involvement in church services and visitation. Third, the attitude of the lay leaders toward their own ministries is analyzed. Finally, the lay leaders are given the opportunity to suggest any improvements they might have regarding the position.

The personal facts about the men holding the position of lay leader reveal some interesting deductions. Question one reveals the average age of the responding lay leaders to be about fifty. The

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[11]Appendix L, pp. 146-147.

second question indicates that they had regularly attended their present church for about twenty-two years, and the third question notes the fact that they had been members, on the average, for fourteen years. However, the membership records ranged from extremes of two tenths of a year to fifty years. According to question four's responses, the men had been lay leaders, on the average, for one year. Thus the majority of lay leaders were older men who had been actively attending the church they served for a number of years. Also, since they had held their position, on the average, for at least one year, the remainder of their responses are considered to be as from the voice of experience.

The lay leaders were asked, in question six, how many church positions of leadership they had held in the past. The average was about two positions. This indicates that the people were choosing individuals for the position of lay leader who had ample opportunity previously to demonstrate their ability and dedication.

The response to question five notes that the men were holding an average of at least one other position, simultaneously with their lay leadership position. This is commendable as long as it is complimentary to the position of lay leader. For instance, being the adult Sunday School teacher would be of great value in getting to know the people of the church and in making new contacts. However, it could become too time-consuming in preparation and meetings, and thus cut into the lay leader's schedule for visiting the sick, elderly, and shut-ins. For another example of wrong, or over-involvement, one lay leader commented that, "If I spent as much time doing this job as I'm required to spend in board meetings (etc.) I could more nearly

arrive."[12]

The actual age maturity of the men chosen to be lay leaders is also an interesting factor since, as stated in the congregational questionnaire section, all the lay leaders were over thirty. About 64% of the members responding to the congregational questionnaire indicated that they had no age preference, and only 29% preferred a man over thirty. However, their actual choices, plus their written comments, manifest a desire for a mature man whom they could respect as an example of Christian maturity.

In accordance with the idea of Christian maturity, question eight indicates that the majority of men were walking in the sanctified life at the time of their election to the lay leader position. Only about 14% of the men had ever attended Bible college, according to question nine's response. This indicates one of two things. Either the choice range of persons in the church was limited to those who had not attended a Bible college, or this was not an important factor in the voting membership's opinion of Christian maturity. From the congregational questionnaire, only 17% of those in group A and 8% of those in group B, preferred a man with a Bible college education. Thus it would appear that the people did not consider any formal religious training to be necessary for the position. This contributes to the expanding image of the lay leader as an example of what a Christian layman can be, rather than his being an example of a pastoral assistant. Thus the personal factors inherent in the men elected as lay leaders were maturity in age, church membership and

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[12]Appendix M, p. 150.

involvement, and spiritual experience.

Next, the actual procedures of the lay leaders are studied regarding their involvement in the church service and visitation. In responding to question ten, about 71% of the lay leaders stated that they were thoroughly familiar with their designated responsibilities. All of them indicated in question eleven that they were, in some way, letting their pastor know that they wanted to help him advance the Kingdom of God. Most of them stated that they were doing it by volunteering for projects. However, only 28% were actually telling their pastor that they wanted to help. One of the conclusions reached through the pastoral questionnaire is that there was not a close communication between the two positions. The response of the lay leaders to question eleven indicates that the lay leaders were not making much effort to bridge this gap in communication.

Question seventeen carries the thought of communication and cooperation a step further. The men were asked whether they regularly discussed the spiritual state of the congregation with the pastor, and whether they planned with the pastor how to better advance the people spiritually. Only about 28% of the lay leaders answered this question affirmatively. This again indicates that there was not the close relationship between the lay leader and his pastor which is implied in paragraph 60 of the E.C.N.A. Discipline. The burden herein should have been upon the pastor to discuss such matters with his lay leader. Possibly the pastors considered such conferences non-essential. However, such meetings would be a great inspiration to the lay leader, even if they were held informally over a cup of coffee. They would instill more of a feeling of importance in the lay leader regarding his

position, and probably encourage him to become more active. On the other hand, such meetings could be very valuable to the pastor, especially if he were just beginning. For instance, one of the young pastors commented about his lay leader (concerning visitation) that, "What he knows I believe he has learned on his own, I have done very little to train him, . . . and I feel I have learned <u>much</u> from him."[13] The potential of both positions would be strenghthened through more interaction.

Next the lay leaders were asked specific questions concerning their church service involvement. According to question twelve's response, all of the lay leaders were making every effort to set an example by attending all Sunday morning, evening, and midweek services, unless they were unavoidably detained. This is in accordance with their designated responsibility recorded in paragraph 59 of the <u>Discipline</u>. However, the majority indicated, in question thirteen, that they did not make any special attempt to remain after the services to greet everyone. Rather, they stayed about as long as most of the others. This is actually in accordance with what the congregations expected from them.[14] The lay leaders possibly did not see this time as an opportunity to edify the brethren. It would be a good time to leave a few words of encouragement with those who might very much need just that. Also, the lay leader could use this time to discuss the sermon or other spiritual things, and possibly, over a period of time help the people break away from the habit of discussing secular

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[13]Appendix G, p. 107.

[14]Table 4, question 11, p. 124.

matters, such as the weather or work, in the foyer, and thus dissipating the spiritual atmosphere of the service.[15]

The response to question fourteen indicates that the great majority of the responding lay leaders had, at some time, conducted midweek prayer services. This again is in accordance with their stated responsibilities.[16] It also is in accordance with the congregational and pastoral desires.

Thus the lay leaders were fulfilling their stated functions of exemplary church attendance and midweek service leadership. Interestingly, question fifteen indicates that less than half of the lay leaders had ever preached a sermon. This contributes to the conclusion that the people were choosing men who were examples of Spirit-filled laity, rather than men who displayed certain gifts that connect them with the ministry.[17]

Next, the visitation program of the lay leaders is examined. Again, very few of the men regularly discussed the spiritual state of the congregation with the pastor. Also, from question eighteen's response, it is noted that very few accompanied the pastor in calling

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[15]This is a personal observation of the writer after having visited several of the churches and may not in all congregations be the norm.

[16]Discipline, op. cit., para. 59.

[17]This was an interesting conclusion since, according to the 1956 Discipline of the Holiness Methodist Church, a layman could become a lay preacher if he "has ministerial gifts and recognizes a divine call, ..." The lay preacher was, after the 1930's, the only active lay position of the Holiness Methodist denomination which approached in any similarity the E.C.N.A. lay leader. However, the lay preacher was characterized by the gift of preaching rather than exemplary lay service. The above quotation is taken from the Committee on Discipline, Discipline of the Holiness Methodist Church (Mpls., Minn.: Holiness Methodist Publishing Board, 1956), p. 26.

on the people, though the majority had been calling at least once with the pastor. This fact reinforces the pastor's opinion that "on the job" training was lacking among their lay leaders. The writer sees this as the key to the remaining questions concerning visitation. One lay leader clearly expressed this in evaluating the position in general:

> I guess the Lay Leader office is a good one for a church. It takes a devoted individual who has some extra time. Every pastor would welcome some help in the area the lay leader should work. I think the big business of all churches should be to go out to evangelize, and here a lay leader should be in it first. Pastors could be a big help to them if they went with them and encouraged action.[18]

The above lay leader implied that his major handicap in fulfilling his functions was a lack of devotion and time. However, he also saw that if the pastor would, through "on the job" training, show him the potentials of visitation, much more would be accomplished. This writer believes, through the study of another similar situation, that the lay leader's time and devotion would then also become such that he would willingly do the work to which he is assigned.[19]

Question nineteen's response illuminates the fact that about 56% of the lay leaders never visited the members of their congregation in the capacity of lay leader. Only about 14% did so regularly. Thus the remaining questions, quite understandably, are somewhat limited in scope. Those who did call on members, indicated in question twenty that they shared in prayer with the people. From the response to

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[18]Appendix M, p. 150.

[19]The reader is encouraged to see D. James Kennedy, Evangelism Explosion (Wheaton, Illinois: Tyndale House Publishers, 1970), pp. 1-20.

question twenty-one, they also visited the members who were sick, either in the hospital or at home. This indicates their desire to represent the church brethren in encouraging the sick members. Again, those who carried on visitation work attempted, according to their responses to question twenty-two, at some time to meet the new people of the church neighborhood. However, only one lay leader made a regular practice of this. Those lay leaders who practiced visitation answered questions twenty-three and twenty-four by indicating that they did, at some time, take another layman calling with them, but they did not attempt to take various laymen with them at different times.

Thus the visitation program of the lay leaders was extremely limited in scope, the majority never doing any calling. Of those who did attempt visitation, they mainly confined it to the sick, for the purpose of comfort and encouragement. Very few received any practical training from the pastor in visitation. This is probably why none of the lay leaders attempted to systematically train other laymen in visitation.

The emphasis of the questionnaire is next shifted to the lay leaders' attitude toward their ministry. First, in question twenty-six, the men were asked whether they felt that they had been successful, thus far, in fulfilling the duties of the lay leader. None answered that they felt <u>very</u> successful. It is natural that they would shy away from this response for fear of displaying pride. On the other hand, none answered that they had utterly failed as lay leader. However, the majority of men did indicate that they had not been very successful. In the next question, about 42% attributed this deficiency to lack of dedication and/or their attitude toward the position. Only

one man checked the answer that the reason behind his shortcoming was a lack of instruction by the pastor. Two men attributed their small success to a lack of cooperation by the congregation. About 57% did not answer the question.

It is interesting that the majority of those answering blamed themselves for their small measure of success. Two conclusions become apparent at this point. First, the lay leaders were measuring their degree of success by their amount of activity in visitation. Second, they were remaining introspective and chiding themselves for this lack, rather than seeking another source upon which to level any "blame".

To deal with the first conclusion, the ministry of visitation is an important aspect of the lay leader position. However, it is by no means the only aspect. The lay leader is, in all areas, to be a spiritual example to the people. In "his character and motives [he is to be] above reproach."[20] He is to be exemplary in worship service and board meeting attendance. He is to be a continuous encouragement to the people. He is to be an example in witnessing. Finally, he is to "promote peaceful relations within the local church."[21] Thus much of the lay leader's duties require standing forth as an example of Christian attainment among laymen. One pastor, writing about the position in general, stated that:

> He [the lay leader] definitely must be on top of <u>it all</u> displaying a pleasant spirit if he is going to be profitable to anyone else. He must have the respect of the brethren, therefore in

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[20] <u>E.C.N.A. Discipline</u>, op. cit., para. 58.

[21] Ibid., para. 61.

> his own life must be a real example. The requirements set forth in the Scriptures in Timothy for an elder or deacon of the church would certainly apply to the position of Lay Leader.
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> I believe as the laymen become more aware of the Lay Leader - his position - responsibilities - his own deep spirituality - etc. - through the actual revelation of it before their eyes, they will be encouraged in their own spiritual lives and be more apt to take inventory of their state of grace.[22]

The pastors evidently were seeking men that would be a real spiritual example to the people. At least some of the lay leaders were filling this image. The writer concludes that, with a proper understanding of these responsibilities, the lay leaders would seek to be that example more: (1) in praying for the members of the church, (2) in giving words of edification to the brethren at, or after, worship services, and (3) in promoting peaceful relations during council meetings.

The second conclusion is that the majority of lay leaders were either blaming their own lack of dedication or were remaining silent on the issue of why they had experienced little success. Since the lay leaders were attributing their "failure" to the area of visitation, this is the area with which the writer herein deals. Some of the lay leaders' feelings were manifested in their written expressions about the position. For instance, one wrote that:

> I think the position of lay leader is a tremendous job if one is to be successful in this position. I also feel the Pastor should try to cooperate, and that I should cooperate and pray much for God's blessings on our church and congregation.[23]

Another wrote, concerning visitation-evangelism that, "Pastors could be a big help to them [the lay leaders] if they went with them some and encouraged action."[24] Yet another wrote that, "A close relationship

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[22]Appendix G, p. 108.

[23]Appendix M, p. 150. [24]Ibid.

between [the] pastor and lay leader is essential to the church for God's kingdom."[25] Finally, another summed up the men's thoughts by flatly stating that the, "Pastor and Lay Leader should work together."[26] The evident feeling among the lay leaders was that there had not been enough cooperation between the two positions. As has already been shown, both pastors and lay leaders expressed a desire that the lay leader receive more "on the job" training in visitation. In fact, throughout both the pastoral and lay leader questionnaires, this was demonstrated to be the major problem concerning the practical application of the position. Thus, while the lay leaders either blamed their own lack of devotion, or remained silent on the question of why they were not "successful", actually, the responsibility should have been shared equally between the lay leaders and pastors. Both should have verbally expressed their desire for more cooperation, and especially for practical training in visitation (it is evident that at least the lay leaders did not do this from the responses to question eleven of their questionnaire).

Finally, the lay leaders were asked to write out their feelings about: (1) how the pastor ought to work with the lay leader, (2) how the congregation ought to view the position, (3) whether the position should be continued, and (4) if so, how it could possibly be improved.

The writer has already expressed the desire of the lay leaders regarding the first part of the question: they sought a closer working relationship with their pastor, especially in the area of visitation and specifically with the idea in mind of receiving "on the job"

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[25]Ibid., p. 151. [26]Ibid., p. 149.

training.

Two opinions are manifested by the lay leaders concerning the congregations' attitude toward them. One of the responding lay leaders summed up the first opinion by stating that, "If the Lay Leader is really doing his job I think the congregation should respect him."[27] The congregational questionnaire responses very definitely point to the fact that this is exactly what they desired in their lay leader. They wanted a man who would fulfill his position in such a manner that they could and would respect him as an example of Christian maturity. The second opinion is indicated by two of the lay leaders who stated that the church members would often be more receptive to another layman and might more readily confide in him, rather than in the pastor. One of the pastors also expressed the same opinion. However, one of these two lay leaders stated that, "the Lay Leader is not accepted in family counseling as he should be in [the] absence of the Pastor."[28] From the results of the congregational questionnaire, it is evident that the people would rather counsel with the pastor than the lay leader. This definitely being the case, the lay leaders needed to understand that nowhere in their job-profile was the idea of counseling explicitly mentioned. Such an understanding would no doubt alleviate some of the lay leaders' frustration.

Thus, from the two opinions just examined, it is clear that to prevent personal frustration, one of two objectives must be accomplished. First, the lay leaders would have to make some definite interpretation of what paragraph 59 of the Discipline means in stating

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[27]Ibid., p. 150. [28]Ibid., p. 149.

that, ". . . he shall enlist the members of the church in . . . ." daily private and family devotions and prayer, witnessing, observance of Holy Communion, and regular attendance of church services and special meetings. The lay leaders would have to decide whether the above should be accomplished through personal example, direct exhortation, or positive encouragement, or a combination of two or more of the above. The key word is "enlist." The term's closest definition to the area under consideration is ". . . to enter heartily into a cause, as if enrolled."[29] Probably the lay leaders' most effective tools to accomplish this type of motivation would be personal example and positive encouragement, since the people preferred the pastor to question and exhort them about those areas stated in paragraph 59 of the Discipline. In fact, one lay member responded to a question on the congregational questionnaire concerning the lay leader's exhorting in Christian duties with, "But for myself--I would want to know without a doubt that he too is doing what he would exhort me to do-without asking him that is. What his life and family shows is sufficient." Thus, a better understanding of actual duties would alleviate much of the lay leaders' frustrations concerning their accomplishments.

A better phraseology in the Discipline would also alleviate frustration in the lay leaders. The job-profile should be expanded to more clearly indicate what is expected of the lay leader.[30]

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[29]W. T. Harris (ed.), Webster's New International Dictionary of the English Language (Springfield, Mass.: G. and C. Merriam Co., 1927), p. 728.

[30]A good example to follow is the complete description of the Evangelical United Brethren class leader's job-profile presented in Appendix A, pp. 80-84. While some duties differ from the lay leaders' they are all well-defined and clearly set forth.

Next, the third part of the final question to the lay leaders is examined--namely whether the position ought to be continued. Every lay leader and every pastor emphatically stated that it should be continued. One lay leader gave the following reason why it ought to be continued:

> Ours is the newest group of the E.C.N.A. For five months prior to our affiliation with the E.C.N.A. we had no regular pastor. With no prior experience as Lay Leader, I found this experience trying. However, as I look back, it was probably the position of lay leader that kept our small church alive after our pastor resigned. We never missed a mid-week service (except for a snowstorm) and were able to maintain near 100% attendance on Sunday nights.[31]

While the above is just one instance, it does dramatize the great power the lay leader potentially has to maintain order and leadership, and to contribute to the peace and unity of the church. All responders definitely favored continuation of the position.

Finally, the question was put to the lay leaders regarding any suggestions they might have about improving the position. Again, the response of all the lay leaders was a desire for more cooperation by, and with the pastor. One pastor summed up the mood of the lay leaders and pastors when he stated that:

> It [the pastoral questionnaire] has helped already to make me more aware of the work that can be done by the lay leader and also perhaps the fact that I need to spend a little more time with and assisting him.[32]

Thus the lay leaders were all mature men, physically and spiritually. They were endeavoring to set a positive Christian example for their congregations. They desired to help the pastor in any way they could. However, there was not a close working relationship

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[31]Appendix M, p. 150. [32]Appendix G, p. 109.

between the pastors and lay leaders, and neither of the groups were making a special attempt to start such a relationship. The lay leaders felt stymied in the area of visitation and exhortation. Some of this was due to a mistaken conception of their job-profile, and this caused unwarranted feelings of frustration. Both pastors and lay leaders believed that close cooperation between the two positions, and "on the job" training for the lay leaders would result in a greater realization of the potential of the position.

SUMMARY AND CONCLUSIONS

In the above chapter, several conclusions concerning the lay leader have been indicated.

The congregations were choosing men who were physically and spiritually mature. The concept of maturity varied with different lay members, but the image appears to be that of men over thirty years old and men who witness to personal sanctification. Also, the congregations were picking men who were stable, long-time members, and who were already actively involved in church work. The congregations definitely wanted their lay leaders to be examples of what laymen could attain in terms of spiritual strength and stamina, and in no sense did they want "preachers" or pastoral assistants for lay leaders.

The congregations also quite definitely preferred a lay leader who would be active in the visitation of the sick, elderly, shut-ins, bereaved, and the general membership. They wanted him to be a positive encouragement and to pray with those he visited, but they did not want him to probe into their private spiritual health as the pastor would.

The pastors were definitely in favor of the position. They

expressed regret at the lack of activity by the lay leaders, but they did agree that this was probably because they had not spent enough time giving them practical training. They also thought that they ought to cooperate more with their lay leaders in all areas.

The lay leaders themselves were very much in favor of the position. They were evidently presenting themselves to the people as exemplary laymen. However, they did not feel successful in the position because of frustration, especially in the areas of visitation and exhortation. They hoped that through closer cooperation with the pastors, they could overcome this frustration. The writer noted that a clearer understanding of their job-profile would also help alleviate their anxiety.

In the next chapter, the writer will examine historical evidence to see what the performance of laity leaders was in the history of the Holiness Methodist Church. Also, a study is therein made of the evolution of the lay leader position. This will shed more light on the above attitudes toward the position, especially in the areas of visitation and exhortation.

CHAPTER 4

HISTORICAL APPROACH

Examination of the questionnaires in the preceding chapter raised certain questions in the writer's mind regarding the apprehensiveness of the membership of the E.C.N.A. North Central Conference about allowing their lay leaders to question or exhort them regarding their spiritual standing. Thus, in this chapter, the writer examines the historical works relevant to this question. First, a short history of the class leader position, the ancestor of the present lay leader position, is given. Next the Holiness Methodist Church and its immediate forerunner, the Northwestern Holiness Association, which became the Holiness Methodist Church in 1920 although it remained the same in composition of membership, are studied with regard to any position akin to the class leader in their operational format.

DEVELOPMENT OF THE CLASS LEADER

The position of class leader originated in 1742 in England in John Wesley's United Society.[1] In its early, widely-used form, it

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[1]The origination of John Wesley's society and the class leader position were thus: "Mr. Wesley says, 'In the latter end of the year 1739 eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee the wrath to come. This was the rise of the United Society.' It was at Bristol, Feb. 15, 1742, while discussing the subject of debt, that one arose and proposed that every member of the society should pay one penny a week; another said that some were

was described as follows:

> Class leaders are virtually sub-pastors in the M.E. Church, and as such they are appointed by the preacher in charge, and act chiefly under his counsel and advice. It is their duty, according to the Discipline of the church, to see every member of their classes once a week, either in the class-meeting or to visit the absentees or the sick at their own residences. The object of this visit is to give such religious counsel, advice, or encouragement as circumstances may require. He is further to meet the preacher and the stewards to pay over any money which is collected, and to report the case of any member requiring aid or attention from the pastor. Qualifications for a class-leader should be deep personal piety, mature experience, and ability to give religious counsel and advice wisely and affectionately, and to influence the younger members to systematic attention to all their Christian duties. He should be well versed in the Discipline of the church, and should read the lives of persons eminent for piety, and such books as clearly set forth the different shades of experience, and the Christian duties devolving upon members of the church.[2]

The above description of the early Methodist class leader rather closely parallels that of the Evangelical United Brethren class leader in 1953 (the nucleus of the E.C.N.A. membership came out of the westcoast Evangelical United Brethren membership).[3] Evidently, up through that time, this denomination--at least in writing, held to the same idea of a layman being a spiritual pastor under the official pastor. The

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so poor that they could not afford it, when the first replied, 'Put eleven of the poorest with me, and, if they can give nothing, I will give for them as well as for myself, and receive what they can afford, and make up the deficiency.' From this sprang forth this mighty organization. At first a person was appointed to collect the weekly subscription, and to pay the same to the stewards. The financial and the spiritual were then conjoined. Mr. Wesley met all the leaders, requested them to make inquiries into the spiritual state of the members; disorderly ones were rejected, some reclaimed, and the whole spiritually edified." Matthew Simpson (ed.), Cyclopaedia of Methodism (Philadelphia, Pennsylvania: Published by Louis H. Evert, 1880), p. 228.

[2] Ibid.

[3] Appendix A, pp. 80-84.

only difference between the two positions was that of degree in the layman's ability to counsel and exhort other laymen. The modern version of the class leader was not expected to give counsel and advice, as the earlier description expected.

Since the original membership of the E.C.N.A. denomination came out of the Evangelical United Brethren Church, this latter denomination was examined by the writer regarding its class leader position. The Evangelical United Brethren Church was the result of a merger, consummated in 1946, between the Evangelical Church and The Church of the United Brethren in Christ.[4] The position of class leader had been utilized in the Evangelical Church.[5] It was retained in the Evangelical United Brethren Church up to, and including the 1955 Discipline.[6] However, in the 1959 Discipline, the title of class leader was changed to lay leader, and the duties were somewhat altered. The lay leader became less a personal exhorter and more of an example and encouragement.[7]

In the late 1960's, the Evangelical United Brethren Church merged with the United Methodist Church. Many of the congregations in the northwest coastal area of the Evangelical United Brethren Church refused to be a party to the merger, and they split away completely,

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[4]The Discipline of the Evangelical United Brethren Church (Harrisburg, Pa.: The Evangelical Press, 1955), p. 13.

[5]Doctrines and Discipline of the Evangelical Church (Harrisburg, Pa.: Evangelical Publishing House, 1939), para. 52-54.

[6]Discipline of the Evangelical United Brethren Church (1955), op. cit., para. 58-62.

[7]The Discipline of the Evangelical United Brethren Church (Harrisburg, Pa.: The Evangelical Press, 1959), para. 58-62.

forming the Evangelical Church of North America. This new denomination printed its first Discipline in 1969. It included the position of lay leader almost exactly as it had been designated in the 1959 Discipline of the Evangelical United Brethren Church.[8] To give the reader a better understanding of how the newly-formed lay leader position actually compared to the class leader position before 1953 in the Evangelical United Brethren Church, Table 2 is included in Appendix B on pages 86-89. The table compares the two positions, and includes under the class leader, those duties omitted in the lay leader job-profile. The striking similarity of wording in the two job-profiles graphically illustrates the fact that the lay leader job-profile was gleaned from the class leader job-profile. The most significant duties omitted in the lay leader section are those of: (1) endeavoring to bring backsliders back to a vital relationship to Christ and the Church by visiting and exhorting them, and (2) reporting to the minister the spiritual status of the members of the church and relating to him special cases needing his attention. This is already a step away from the idea of the lay leader holding the responsibility of probing into the spiritual well-being of the church members.

It has been shown that the class leader was originally to be sort of a "sub-pastor" while remaining a layman. He was to watch over the spiritual state of those persons entrusted to him, and he was to question and exhort them regarding their spiritual health. He was to endeavor to reclaim the backslidden and to lead the younger Christians

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[8]Compare The Discipline of the Evangelical United Brethren Church (1959), ibid., with The Discipline of the Evangelical Church of North America (1969), op. cit., para. 58-61.

into a deeper walk of faith. It has also been shown, in contrasting John Wesley's concept of the class leader with the Evangelical United Brethren class leader, that some of the class leader's authority to question and exhort church members regarding their spiritual health was removed over the centuries. Then, in the late 1950's, most of the residue of the Evangelical United Brethren's class leader's authority to exhort and question individual members was removed when the title was changed to lay leader. This was clearly a move to seat this authority solely in the pastor. Evidently, the people of this denomination, like the responding members of the E.C.N.A. North Central Conference, desired to be counseled and exhorted by a professional shepherd rather than by another layman.

In the next section, the writer examines the historical writings, and records interviews with the leaders of the Holiness Methodist Church and its immediate forerunner, the Northwestern Holiness Association. From this data he draws conclusions regarding positions of laity leadership in the Holiness Methodist Church.

HISTORICAL STUDY OF HOLINESS METHODIST LAY LEADERSHIP

In studying this aspect of the problem, the writer begins with the founding fathers of this particular movement. The idea of class leaders (or lay leaders) was deeply ingrained in the thinking of W. C. Ehlers, the co-founder of the Northwestern Holiness Association, which was the immediate forerunner of the Holiness Methodist Church.[9] Ehlers fondly remembered the class leader--his entire church was

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[9]See the Constitution and Discipline of the Northwestern

considered a class--of his early Christian days:

> Dear old Father Lowell was a true friend of mine, I loved him as a son loves a father, and he loved me as a father loves a son. The circuit was made up of several preaching places, leaving our point without a preacher every other Sunday evening, at which service Father Lowell would read to us a good sermon from some book or magazine.[10]

Ehlers himself soon became a kind of lay leader. In 1898 he was granted an Exhorter's License. He then began, in the winter months when farm work was not time-consuming, to travel about the neighboring countryside calling on the people, ". . . from house to house, praying with the people and arranging with them for Sunday afternoon's service." This was his greatest joy and, as he wrote, "All this was done independently of the pastor's cooperation. He was a busy man, and engaged in other matters pertaining to the charge."[11]

Thus, when the first Discipline of the Northwestern Holiness Association was compiled in 1911, Ehlers was evidently careful to see that the function of laity leadership was incorporated. Three separate positions were included. The first was titled "Leader of the Band."[12] The person filling this position was to be a layman appointed by the superintendent or circuit preacher for a term of six months. The band

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Holiness Association (Mpls., Minn.: Northwestern Holiness Publishing Co., 1911), pp. 3-4 and p. 7. See also J. H. Irwin (ed.), Discipline of the Holiness Methodist Church (Mpls., Minn.: Holiness Methodist Publishing Board, 1924), p. 4.

[10]W. C. Ehlers, From the Workshop to the Pulpit (Chicago: The Christian Witness Co., 1908), p. 48.

[11]Ibid.

[12]Constitution and Discipline of the Northwestern Holiness Association, op. cit., pp. 10, 11.

leader was the closest position to the class leader of the Evangelical United Brethren Church, or to the lay leader of the E.C.N.A.

The second position included was that of the "Deaconess"; "The Association recognizes the office of Deaconess as a special call to evangelism or works of mercy."[13] However, special credentials were required and in succeeding years a course of study was also to be incorporated into the preparation of the deaconesses.[14] The deaconesses also formed a Deaconess Conference.[15] Thus they drew out of the realm of laity.

The third position was that of the "Lay Preacher", which was incorporated into the 1913 Discipline. This position was open to, "Any layman who has ministerial gifts and recognizes a divine call, ..."[16] The lay preacher position was, in actuality, a non-paid, almost non-trained ministerial position. Thus the band leader was the closest position to that of either the class leader or the lay leader.

The writer interviewed several of the leading men of the old Holiness Methodist Church concerning the position of band leader. The official historian of the North Central Conference of the E.C.N.A.,[17]

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[13]Ibid., p. 18.

[14]See W. C. Ehlers (ed.), Discipline of the Northwestern Holiness Association (Mpls., Minn.: Northwestern Holiness Publishing Co., 1913), p. 47.

[15]Ibid., p. 11.

[16]Ibid., p. 17.

[17]Paul F. Pratt (ed.), Official Proceedings of the Third Annual Business Session of the North Central Conference of The Evangelical

stated that most of the early band leaders were also lay preachers, giving them something of the savor of a minister.[18] However, as is shown in the following examination of periodicals, the band leaders did not become lay preachers for several years after their origin. Also, since they were not in the Ministers' Conference, they still remained, technically, laymen.

The writer also interviewed George D. Brown.[19] He stated that:

Church of North America (Paynesville, Minn.: Paul F. Pratt, publisher, 1971), p. 14.

[18]Rev. Pratt wrote that, "Most of them the band leaders were licensed Lay Preachers who went around the country by foot, horse, buggie, car, or train and even hitching a ride on the road to different school houses, homes and churches holding services. Most of them had no special training or schooling except maybe two or three months of 'Institute' in Minneapolis-the forerunner of H. M. S. T. [The Holiness Methodist School of Theology]. They had two, three, four, and some even more places to preach each week and some rotated preaching points by the week or month . . . .

Each 'pastorate', as we know them today, was called a 'field', meaning a 'main' church with an appointed pastor and he acted as kind of a superintendent over the lay preachers going out from his church in his field. That's how the Holiness Methodist Church got its start as the Northwestern Holiness Association. Some of the 'mother' churches are gone but some of the 'band' congregations are still strong. Some of the fields may have as many as ten preaching points taken care of by band leaders.

There is very little about the band leaders in the old Advocates but each was expected to report now and then on his work.

The lay leader of today is not licensed and probably not expected to do what the band leaders did in 1910-20 and 30's. They died out in the early 30's though I do remember going with my folks to a couple of school houses on Sunday afternoon - that before my father started preaching full time. To be a band leader all you needed was a good clear testimony of saving grace on your heart and some how the pastors could tell if it was real or not." Taken from personal correspondence from Rev. Paul Pratt, pastor of Faith Evangelical Church of North America in the North Central Conference, Paynesville, Minnesota, and official historian for the North Central Conference, April 24, 1972.

[19]Rev. Brown became a probationer in the Holiness Methodist Church in 1922. He became an elder (minister) in 1925. He was the General Superintendent of the denomination from 1964-68.

> The Discipline also provided for Band Leaders. This Band Leader might be either a man or a woman; a lay preacher, or not. His (or her) work was to help the Pastor, take over when the pastor was away, etc. The office was not used a great deal, specially in later years . . . .
>
> I think the Band Leaders, as such did more of what might be called ministerial work, in early days, than in later ones.[20]

Finally, the writer also interviewed Rev. Henry Kurtz.[21] He gave the following insights about band leaders:

> My experience with the few lay leaders I had, has always been good. Over the years (50 of them) I have found them especially

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[20]Taken from personal correspondence from Rev. George D. Brown, March 27, 1972. Rev. Brown also gave his personal opinions about several of the band leaders in this letter, "I have been going through the 1917 Advocates, specially looking for Band Leaders. There were several, including: Mrs. Edna Nichol of Nameless (either N. D. or Mont., it was near the line.); Mrs. Lucy Ivey, Millston, Wisc.; W. H. Williams of 'Lone Tree Band' (I think this was in Mont.); Mrs. M. C. Dillon, Trenton, N. D.; Mrs. Anna V. Peterson, of Twig Band, near Duluth (I knew her well, was her pastor a short time as a young man; an heroic woman, walked two miles with her children, built fire in that northern Minn. climate, and had Sunday School around the stove); Mrs. Annette Meaders, Sidney, Mont. Band (I saw her a few times; she was a rugged pioneer); Otis Huston of 'Middle Creek Band' - near Sidney, I think; I knew him of later years. O. K. Lien of Rockwood Band (north of Wadena, Minn.) One of his sons, Carl, was a minister in our church; and two daughters, Hulda (Olson) and Ida (Barrett) became deaconesses; I think his daughter Esther was also a deaconess. I knew him quite well. A. C. Swenson of 'Shell Band' (south of Stanley, N. D.) . . . Mrs. O. H. Hanson of Waggoner S. S. (north of Glasgow, Mont.; she was a stalwart character; I knew her later.) John Barrett of Baylor Band (north of Glasgow); he was a very eloquent Welshman, saved from drink, a blessed brother . . . . Personally, I would give you Brother Fred Estes of our Sidney, Mont. Church. I was his pastor the last five years of his life (he died at 80). He had known great sorrow; his wife had died leaving him with four little daughters to raise. He was a farmer, but by the time I became his pastor had moved into town; was the Bible Class teacher in S. S., a student of Adam Clarke's Commentaries, a spiritual, prayerful brother, a 'lift' to any pastor." The writer also studied the above-mentioned Advocate reports and found Rev. Brown's commentary to be very insightful to a list of otherwise unknown names.

[21]Rev. Kurtz became a probationer in the Holiness Methodist Church in 1920. He became an elder in 1923. He was the General Superintendent of the denomination from 1944-64.

good in making contacts for the pastor . . . .

I say again, lay leaders are as essential in the church as ever, even in this generation that seems to run the ministry into professional chanels.[22]

The response of the above church leaders indicates that the band leaders were laymen who dedicated themselves to assisting the pastor. Each was a spiritual supervisor of some band in a pastor's circuit.

Having laid a foundation through interviews with the above and other church leaders, the writer examined every copy of the old Northwestern Holiness Advocate, the Northwestern Holiness Association's official periodical magazine, from its first edition in January, 1910, to its last edition in 1920 before it changed its title to the Holiness Methodist Advocate and became the official periodical magazine of the Holiness Methodist Church.

In the very first issue, January, 1910, there was only one report from a band. It was very concise:

> Beginning July 29, 1909. Total number enrolled, 16. Number of meetings held up to date, 17. Average attendance about 12.
> Spirit of meetings good.
> There has been strong opposition on part of some.
> Two have back-slidden.[23]

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[22]Taken from personal correspondence from Rev. Henry Kurtz, April 13, 1972. Rev. Kurtz also gave his personal opinion of two of the band leaders in this letter: "There were two men that stand out in my memory. One was Wm. Bury of the Bristol, S. D. congregation. His work as a layman was remarkable. Many a rough spot in my ministry was smoothed out for me by his wisdom and integrity in dealing with difficult situations.

Another one was John Fredin of Duluth, Minn. He was especially effective in Sunday school work and in business matters of the church."

[23]T. C. Graling, "Report of the West View Band", Northwestern Holiness Advocate, I, 1 (January, 1910), 12.

This appears to have been the manner of reporting desired by the Northwestern Holiness Advocate editor. However, after this issue, many band leaders began to report in, and use the space for testimonials. Space herein does not permit inclusion of many of the reports, nor of the longer reports, so the writer chose a short, representative one from April of 1911:

> "The Lord is my strength and my shield; my heart trusted in him and I am helped. Therefore my heart greatly rejoiceth and with my song will I praise him." Psalm
>
> I praise God for every day, for his grace is always sufficient for us if we "trust and obey." The band here at Clarkfield continues to meet every Friday afternoon and God is certainly being with us and blessing us in our meeting together. The attendance has been increasing the last few weeks. May God continue to bless and lead his army on to victory, for his name's sake, Amen![24]

It is evident from the numerous reports in the Northwestern Holiness Advocate that the band leaders held their position as a sacred responsibility. Though they used their reporting space for personal testimonies, they also clearly indicated their intense desire to lead their bands well, and to get help through the prayers of the readers and through special meetings held by either the president (the official pastor of the circuit) or traveling evangelists. Thus the band leaders did appear to be fulfilling pastoral functions in caring for their sheep, but they definitely remained in the realm of laity in that they did not, in these first years, take upon themselves the responsibility of preaching.

In the October, 1912 issue, two Sunday School reports were included with the band leaders' reports, in the "Leaders' Reports"

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[24]Mrs. Albert Jacobson, "Leaders' Reports: Clarkfield, Minn., Northwestern Holiness Advocate, II, 2 (April, 1911), 24.

section. At the time, these reports seemed inconsequential among the thirteen other reports from the leaders of ladies', young peoples', and general bands.[25] However, these Sunday School reports, combined with two other innovations, would, by 1917, completely exclude the band leaders' reports.

The first of these two other innovations is that of the "Deaconesses' Reports" section, which began in the January 1, 1913 issue of the Northwestern Holiness Advocate.[26] There were only three of these reports made compared to the sixteen band reports, however two of the reporting deaconesses were leading bands. This put these two bands into the hands of clergy-women. Eight of the sixteen above-mentioned band leader reports were given by ladies, indicating that these women were not deaconesses and were still considered laity. It also indicates that in the future some or many of these ladies might decide to join the Deaconess' Conference and also move out of the realm of laity. Interestingly, this issue of the magazine also contains nine Sunday School superintendents' reports mixed in with the band leaders' reports, a further indication of what was slowly taking shape, namely, the overshadowing of the band leaders by other positions.[27]

The second other innovation is the section entitled "With our Lay Preachers." This was begun in the July 1, 1913 issue. The

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[25]"Leaders' Reports", Northwestern Holiness Advocate, III, 4 (October 1, 1912), 26-28.

[26]"Deaconesses' Reports", Northwestern Holiness Advocate, IV, 1 (January 1, 1913), 21.

[27]"Leaders' Reports", IV, 1, 23-26.

reporting lay preachers were laymen who had been granted credentials to preach, though they had little or no formal training as pastors. They were not accepted into the Ministers' Conference, neither did they consider themselves to be full-time ministers. They viewed themselves, strictly speaking, as laymen. This also made it possible for them to be band leaders. However, their reports were taken out of the "Leaders' Reports" section and placed in the "With Our Lay Preachers" section. This again depleted the band leaders' reports. For instance, C. S. Irwin and Walker Brown both made band leaders' reports in the April, 1911 Northwestern Holiness Advocate.[28] In the July 1, 1913 issue, their reports were included in the lay preacher section.[29] This also indicates the fact that the band leaders were taking on that ministerial function which necessarily seems to set the pastor apart from the people, his "peculiar" ability to preach.

In 1917, the trend away from actively using the band leader position completed its course. In the June, 1917 issue there were eleven reports from Sunday School superintendents in the section which had been changed from "Leaders' Reports" to "Bands and Sunday Schools."[30] In that same issue there were forty-four deaconess' reports[31] and twenty-one lay preachers' reports.[32] Overshadowed as

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[28]"Leaders' Reports", II, 2, 23 and 26 respectively.

[29]"With Our Lay Preachers", Northwestern Holiness Advocate, IV, 3 (July 1, 1913), 20.

[30]"Bands and Sunday Schools", Northwestern Holiness Advocate, VIII, 3 (July 1, 1917), 28-29.

[31]"The Deaconess Work", VIII, 3, 16-27.

[32]"With Our Lay Preachers", VIII, 3, 13-15.

they now were, this was the last issue of the Northwestern Holiness Advocate wherein any band leader reports would be included.

By 1920, the trend had swung so far away from the idea of laity leadership that the lay preachers in charge of churches were no longer considered band leaders, but lay preachers with ministerial appointments.[33]

As previously noted, the General Council of the Northwestern Holiness Association met in Minneapolis, Minnesota in March of 1920 and changed the name to the Holiness Methodist Church because "it was only an association at the beginning, but has made great progress and outgrown the name and become a Church; . . . ."[34] However, the new Discipline carried no revisions nor additions regarding the position of band leader. The position remained, as it did in the 1911 Constitution and Discipline of the Northwestern Holiness Association, completely silent regarding any specific duties of the band leaders.

The writer next examined various Disciplines of the Holiness Methodist Church regarding any mention of the band leader position. The 1924 Discipline states that, "The officers of the Holiness Methodist Church shall be one or more . . . band leaders . . . ."[35] Also, "The leaders of the bands . . . shall be appointed by the district superintendent at the regular session of the district council."[36] The 1944 Discipline carries none of these statements, as none of the future Disciplines do. The Church evidently decided that since no one was

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[33]"Official Directory", Northwestern Holiness Advocate, X, 1 (January 1, 1920), 32.

[34]Church Discipline (1924-28), op. cit., p. 3.

[35]Ibid., p. 8. [36]Ibid., p. 9.

filling the position any longer, there was no need for the inclusion of such statements.

Interestingly, the Disciplines retain mention of the band leader as carrying governmental power in the church.[37] The Disciplines also retain mention of band leaders in regard to disciplinary action toward church leaders.[38] Finally, the 1964 Discipline includes band leader reports on its list of required church leader reports at each local conference meeting.[39] The unintelligible aspect of such statements, as the above, is that no mention is made of how to elect or select a person for the position so that he can make his report.

The most important conclusion arrived at through examination of the Holiness Methodist Church Discipline is that nowhere in the history of the denomination, nor in the history of its forerunner, the Northwestern Holiness Association, is any mention made regarding the duties of the band leader. This fact is probably the most obvious reason for disintegration of the position's use.[40]

The writer next examined a sampling of issues of the Holiness Methodist Advocate which, as previously stated, was the official periodical of the Holiness Methodist Church. None of the earliest

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[37]The reader is encouraged to see the 1944, 1956, and 1964 Disciplines, all published at Mpls., Minn.: the Holiness Methodist Publishing Board, pp. 33, 45, and 48 respectively.

[38]Ibid., pp. 34, 48, and 51 respectively.

[39]Committee on Discipline, Discipline of the Holiness Methodist Church (Mpls., Minn.: Holiness Methodist Publishing Board, 1964), p. 89.

[40]The reader is encouraged to compare this dearth of a job-profile with the well-defined duties of either the early class leader (p. 50 above) or the Evangelical United Brethren class leader (Appendix A, pp. 80-84).

issues carry any mention of the band leaders. Since the writer was not in a position to examine all the Holiness Methodist Advocates, he relied upon the testimony of two trustworthy sources who stated that none of the issues carry specific news regarding the band leaders.[41] The only other alternative open to the writer was to search more recent issues of the periodical for information regarding those band leaders mentioned in the Northwestern Holiness Advocates. This was accomplished by examining memorials published in the Holiness Methodist Advocates, and then re-examining the Northwestern Holiness Advocates to find mention of their memorialized persons' names as band leaders. Several persons were located using this method. Interestingly, all but one of these people went on from the position of band leader to become deaconesses, pastors, or lay preachers. For example, Ella Kelley[42] was one of the earliest band leaders.[43] In 1913 she joined the Deaconess Conference.[44] From that point on she gave herself to full-time evangelistic work under the direction of the Conference Superin-

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[41]The Holiness Methodist Advocate was published monthly from 1920 through 1969 and missed only one edition. To thoroughly examine 587 issues for information already given by two trustworthy sources would be, to say the least, futile. The sources used are Rev. George D. Brown and Rev. Paul Pratt (see footnotes 19 and 17 respectively above for descriptions of their leadership roles). Both men, in their letters to the writer (respectively March 27, and April 24, 1972) indicate that none of the Holiness Methodist Advocates carry specific news regarding the band leaders.

[42]Ella Kelley is memorialized by George D. Brown, "Memorial", Holiness Methodist Advocate, Vol. 55, No. 7 (July, 1965), p. 12.

[43]Her reports appear in the "Leaders' Reports" section of the Northwestern Holiness Advocate, I, 4 (October 1, 1910), 19; II, 1 (January 1, 1913), 26.

[44]Holiness Methodist Advocate, Vol. 55, No. 4 (April, 1965), p. 12. Her earliest deaconess report appears in "The Deaconess Work", Northwestern Holiness Advocate, IV, 3 (July 1, 1913), 12.

tendent until she married a preacher.[45]

Another example is that of Christian Kregger[46] who was a band leader at Lac Qui Parle, Minnesota, in 1912.[47] By 1917, he had become a District Superintendent (a minister with a charge, or church) and thus was no longer considered a layman.[48]

The closest example of a band leader who remained a layman throughout his life, is that of Fred Adamson.[49] Mr. Adamson was evidently both band leader and Sunday School superintendent of the Baxter band in 1917.[50] He was a farmer and in 1919 he donated the land which later became the Bethel campsite. He was extremely dedicated, as the following quotation indicates:

> Then came the time he must be the best witness for God and truth that he could be. He felt that moving to Watson was in God's plan for him, and since we had no church building here, our home should be the place for prayer meeting one night each week. This he continued until his death.[51]

Mention is made of Mr. Adamson being a lay minister in the remainder

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[45]Henry Kurtz, "Historical Memorial", Holiness Methodist Advocate, Vol. 55, No. 7, loc. cit.

[46]Christian Kregger's obituary is given in the Holiness Methodist Advocate, Vol. 54, No. 10 (October, 1964), p. 12.

[47]Mr. Kregger's band leader reports appear in the Northwestern Holiness Advocate, III, 2 (April 1, 1912), 25; III, 3 (July 1, 1912), 26; and III, 4 (October 1, 1912), 26.

[48]Rev. Kregger's ministerial report appears in the Northwestern Holiness Advocate, VIII, 4 (October 1, 1917), 8.

[49]Fred Adamson is memorialized by Elvina Adamson Schmidt, "The Greatest Heritage", Holiness Methodist Advocate, Vol. 55, No. 6 (June, 1965), p. 6.

[50]"Bands and Sunday Schools", Northwestern Holiness Advocate, VIII, 3 (July 1, 1917), 29.

[51]Holiness Methodist Advocate, Vol. 55, No. 6, loc. cit.

of the above article.[52] However, whether this means lay preacher, or simply a tremendously dedicated layman, could not be ascertained.

The writer also traced the lives of several other early band leaders, and found that they all went on to become either lay preachers, deaconesses, or ministers. Thus it appears that the main reason for the dissolution of the band leader position is that nearly all of the band leaders moved into what is considered a more professional ministry. Since all the churches remained quite small in membership numbers, the people evidently felt no need for a lay leader to assist the pastor.

Thus it appears that the band leader position faded from use for two reasons. First, there never was any job-profile given for the band leader. Second, nearly all the band leaders moved into other, more professional ministries. One reason for the above changes could be the lack of a clear understanding of the band leader's duties.

Through the entire history of the Holiness Methodist Church, no other position ever closely resembled the lay leader position.

SUMMARY AND CONCLUSIONS

From the above historical study, several conclusions have been drawn. First the position of class leader was studied. From this examination it becomes apparent that the Evangelical United Brethren class leader had less exhorting authority than the class leaders in John Wesley's churches. Most of the exhorting authority which the Evangelical United Brethren class leader retained was removed in 1959

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[52]Ibid.

when the denomination terminated the class leader position in preference to the newly created lay leader position. When the Evangelical United Brethren merged with the United Methodists, much of the west coast membership split off to form the E.C.N.A. denomination. They incorporated the lay leader position into their 1969 Discipline and used rather vague language to describe the lay leader's exhorting authority. The former membership of the Evangelical United Brethren Church evidently agreed with the membership of the E.C.N.A. North Central Conference in desiring a lay leader who does not hold the authority to question and exhort the lay membership.

Second, the history of the Holiness Methodist Church was studied regarding its lay leadership. It was noted that the band leader was the only position which closely approximates the lay leader position. The band leader position dissolved over a period of years for two reasons. First, there never was a job-profile written for the band leaders. Thus their duties were, at best, uncertain. Second, almost all the early band leaders took positions which more closely approximated the pastor or professional ministry. Thus the majority of the membership of the E.C.N.A. North Central Conference at the time of this writing never really had any experience with a position which resembles the lay leader position. This is probably one of the major reasons why the congregational questionnaire's responding members were apprehensive concerning personal involvement with the lay leader position (especially in the area of exhortation).

CHAPTER 5

SUMMARY AND CONCLUSIONS

SUMMARY

The purpose of the above study was to examine the practical value of the position of lay leader in the North Central Conference of the Evangelical Church of North America.

The study grew out of two sources; first the writer's personal involvement with the position, and second a book by Howard Grimes, The Rebirth of the Laity, which demands, on page 74, that the laity must ". . . assume intelligently and zealously their full responsibility as participant servants . . . ."

The study was effected through two methods. First, a set of questionnaires were sent to the churches of the North Central Conference and the results were tabulated and analyzed. Second, an historical study was made. It contained two facets. First, a brief examination of the evolution of the lay leader position was conducted. Second, the historical publications related to the North Central Conference were studied regarding any laity leadership positions closely approximating the lay leader position as described in the 1969 E.C.N.A. Discipline. The North Central Conference of the E.C.N.A. is actually the result of a merger with the Holiness Methodist denomination. Thus the historical publications studied were taken from the Holiness Methodist Church and its immediate forerunner, the North-

western Holiness Association.

The set of questionnaires distributed to the cooperating churches included: (1) a congregational questionnaire which realized a 49.44% response, (2) a pastoral questionnaire which realized an 81.25% response, (3) a lay leader questionnaire which realized a 63.63% response, and (4) a lay leader booklet which was deleted from the study since it realized only a 28.57% response.

The results of the set of questionnaires reveal several practical aspects concerning the lay leader position.

The congregations were choosing men to be their lay leaders who were physically and spiritually mature. The concept of maturity varied with different lay members, but the image appears to be that of men who were over thirty years old and who witnessed to personal sanctification. Also, the congregations were picking men to be their lay leaders who were stable, long-time members of the church, and who were already actively involved in church work. The congregations definitely wanted their lay leaders to be examples of what laymen could attain in terms of spiritual strength and stamina. In no sense did they want their lay leaders to be persons who carried the image of a "preacher" or pastoral assistant.

The congregations also quite definitely preferred a lay leader who would be active in the visitation of the sick, elderly, shut-ins, bereaved, and the general church membership. They wanted him to be a positive encouragement and to pray with those he visited, but they did not want him to probe into their private spiritual health as the pastor would.

The pastors were definitely in favor of the lay leader

position. They expressed regret at the lack of activity, especially in visitation, by their lay leaders, but they did agree that this was probably because they had not spent enough time giving them practical training. The pastors also thought that they ought to cooperate more with their lay leaders in all phases of the spiritual life of the church.

The lay leaders themselves were also very much in favor of continuing the position. They were apparently presenting themselves to the people of the church as exemplary laymen. However, they did not feel successful in the position because of frustration, especially in the areas of visitation and exhortation. They were not active in visitation and did not feel that the congregations would accept their exhortations. They hoped that closer cooperation with their pastors and "on the job" training would help motivate them in the area of visitation. As far as exhortation is concerned, a clearer understanding of their job-profile as stated in the E.C.N.A. Discipline would help alleviate their anxiety.

From the historical study, several conclusions were drawn. First, the position of class leader was examined. The position developed in John Wesley's English churches out of a specific need for lay-shepherds to help the pastor by giving closer spiritual attention to a select group of people called the class. The class leader was given a very specific job-profile regarding his class. He knew what was expected from him and wherein he was to seek the pastor's help regarding specific cases. Through the centuries and across the Atlantic Ocean, the position of class leader continued, reaching a place of prominence in the Evangelical United Brethren Church (from

whom the root membership of the E.C.N.A. denomination was derived). A job-profile was incorporated into each Discipline regarding the class leader. In 1953 the second edition of a book intended to accompany the Discipline was published.[1] Therein a very specific job-profile is contained for the class leader position. This job-profile retains many of the duties of the class leader of John Wesley's church. However, it is noted that the Evangelical United Brethren class leader did not possess as much responsibility in the area of spiritual counsel and exhortation as did his earlier counterparts.

In 1959, the Evangelical United Brethren removed the class leader position in favor of what was titled the "lay leader". This change-over not only altered the name but removed a great deal of the authority in the area of questioning and exhorting the brethren. Whatever authority was retained was couched in the vague language used in the 1969 E.C.N.A. Discipline. Thus the laity of the Evangelical United Brethren Church evidently agreed with the laity of the E.C.N.A. North Central Conference in desiring a lay leader who does not hold the authority to question and exhort the lay membership. This idea is supported by the similar conclusion drawn from the congregational questionnaire in chapter three.

Second, the history of the Holiness Methodist Church was studied regarding its lay leadership. It was first noted that the band leader is the only position which closely approximates the lay leader position. The band leaders were laymen who were spiritual shepherds under the pastors, whether they were in a circuit church or

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[1]Appendix A, p. 80.

not. In the early years of the Northwestern Holiness Association, they were very active and reported in to the Northwestern Holiness Advocate quite regularly. However, by 1917, two other positions had become quite prominent among the laity, namely the deaconess and lay preacher positions. A close study of the Northwestern Holiness Advocate, plus a pursuance of the lives of many of the early band leaders through later memorials to them, indicates that the overwhelming majority moved into more professional ministerial positions, especially as the deaconess and lay preacher positions took on the character of the professional ministry. In deducing why the band leader position dissolved, two conclusions manifest themselves. First, a close examination of the historical writings of the Holiness Methodist Church reveals that nowhere is there a written job-profile for the band leaders. Thus their duties were, at best, uncertain. Second, almost all the early band leaders took positions which more closely approximated the pastor. Many of them stayed in the same church, but apparently considered it to be their "charge"--as a pastor would consider his congregation. Thus, the position of band leader was no longer needed and, in later years, was evidently considered empty baggage in the church since the Disciplines later dropped any reference as to how a person would become a band leader.

CONCLUSIONS

Conclusions drawn from this study are as follows:

1. The lay leader position should definitely be continued.

2. The pastors need to give their lay leaders "on the job", practical training in the area of visitation outlined in paragraph 61

of the 1969 E.C.N.A. Discipline. Both pastors and lay leaders agree that this is the best way to train and motivate the lay leaders in visitation.

3. The pastors need to cooperate with their lay leaders in all areas related to the "spiritual advancement of the members" (paragraph 60). Personal conferences between the two positions with a view to planning are recommended.

4. The lay leaders' duties should be more clearly identified. The writer recommends dividing them into three, equally important, divisions to alleviate frustration in the lay leaders who feel totally unsuccessful because of a lack of "success" in visitation. A sample of the three-fold division is: (1) personal example--paragraph 58a-59, (2) personal encouragement--paragraph 59a and 61, and (3) personal resource--paragraph 59 and 60.

5. The job-profile given in the 1969 E.C.N.A. Discipline needs to be clarified regarding certain specific duties. The particular area needing clarification includes the following from paragraph 59:

> He shall enlist the members of the church in the daily devotional reading of the Bible, in the practice of private prayer, in the maintenance of family devotions, in the observance of Holy Communion, in personal witnessing to the saving grace of Christ, in attendance upon the regular worship services of the church and upon its special meetings.

The clarification is needed in the word "enlist". Is this to be accomplished through personal example, or through direct exhortation? Much of what the lay leader is to "enlist" the people in doing falls into the realm of personal spiritual activity and thus, without direct questioning and exhortation, the lay leader would have little with which to gauge his success.

6. The job-profile needs to be re-evaluated regarding the attitudes of the congregations. Since the vast majority of the North Central Conference members never knew of a lay person with authority to question and exhort them concerning their spiritual health, and since they definitely indicated in the questionnaire returns that they did not want such a lay officer, three options are open to the denomination. First, it can take away any and all such authority from the lay leaders, and thus bring harmony to the lay leaders' actual fulfillment of their duties. Second, it can alter or clarify the duties in such a way as to seat the lay leaders' responsibility to exhort in their personal example, rather than through personal questioning. Third, the lay leaders can just hold steady in the work they are doing and trust that, over a period of time, they will gain the confidence of their people. The writer suggests that something be done to clarify the job-profile, as mentioned in the first two options. The underlying reason is that, looking at the history of the Holiness Methodist band leader, one major reason for that position's demise is a lack of a clear job-profile. To let the present lay leader job-profile remain ambiguous is to court a similar demise to that of the band leader.

RECOMMENDATIONS FOR FURTHER STUDY

The above study has indicated the need for further research in the following areas:

1. The fact that study of the lay leader position has yielded tangible results suggests strongly that study of other lay positions could yield equally practical results.

2. Study should be made regarding the degree and effectiveness

of cooperation between the North Central Conference pastors and their lay leaders and Sunday School superintendents.

3. Study should be made to ascertain how widespread the phenomena is regarding the idea of lay members desiring to be questioned and exhorted only by the pastor. Such a study should seek to discover why this phenomena has developed over the last three centuries.

4. Study should be made into the practical effectiveness and the frustrations of church members holding multiple offices.

5. Study should be made into exactly what church lay members believe constitutes physical and spiritual maturity regarding church officers.

6. The lay leaders expressed frustration because so much of their available time was taken up by board meetings. Thus a study should be made regarding how to streamline the "machinery" (board meetings, etc.) of the church in order to free lay members' time for such work as evangelism and social action.

7. The lay leaders expressed the opinion that they were not trained to do personal evangelistic work. Since the lay leaders had not been trained in this area of service, the writer wonders what has been done to prepare the other members of the congregations to do evangelistic work. Thus a study should be made into the practical program of training in evangelism which the North Central Conference pastors are giving their congregations.

8. The congregational and lay leader questionnaires manifest the fact that the people do not expect their lay leader to make special effort to edify or encourage them after the worship services. However, the writer is convinced, after examining the questionnaires, that the

periods of time just prior to, and after the worship services, could be of great benefit to the people if the lay leader would use these moments to set and maintain a spiritual atmosphere through his personal example. Thus a study should be made into the area of the pre/post worship service periods. How can they be made more meaningful to the members and how can the spiritual needs of the members be more effectively met during these periods?

9. The historical chapter of this paper reveals the fact that the Holiness Methodist denomination did not continue to use laity leadership to the extent that its immediate forerunner, the Northwestern Holiness Association, had. The introductory remarks about the Holiness Methodist denomination reveal the fact that the churches were all rather small at the time of the merger with the E.C.N.A. A quick survey of the old Northwestern Holiness Advocate periodicals reveals the fact that many of the churches have not grown in any appreciable extent during the entire history of the Holiness Methodist denomination. The writer wonders if there is a direct connection between this lack of church growth and the lack of vital church leadership on the part of the laity. Thus a study should be made to determine what the correlation is between laity leadership and church growth, either in the history of the Holiness Methodist Church, or using a broader denominational base.

APPENDIXES

Appendix A

The 1953 Job-profile of the Evangelical United Brethren Class Leader

The source used for the following job-profile of the Evangelical United Brethren class leader was Fred L. Dennis, Lay Leadership in the Church (Dayton, Ohio: Board of Publication, The Evangelical United Brethren Church, 1953), pp. 87-89. This source was used because ". . . it is a companion book to the Discipline of the church," (Ibid, p. iii). Also because, "This book sets forth the structure and form of government of The Evangelical United Brethren Church on the local church level and its purpose and program." In doing this, "It evaluates the work of the whole church, defines clearly the offices and sets forth the specific needed qualifications of the officers," (Ibid, pp. iii-iv). The quote is taken from a section dealing with the class and the class leader.

2. The Class Leader Chosen

That this purpose of the Class might be the more surely realized, lay-leaders, known as the Class Leader and an Assistant Class Leader, are elected by the members of the Class, with the approval of the Minister of the local Church.

3. The Work of the Class Leader

Briefly stated, the Class Leader is to encourage his brethren, and foster their progress in the divine life, so that they may grow in grace and in the knowledge of God. He is to comfort, instruct, advise, admonish, and reprove as circumstances may require. He is to visit the sick and needy, and give the Minister information concerning them. He is to warn, with discretion and charitable consideration, those who are not faithful, and inform the Minister of any who lead disorderly lives, and of such as habitually neglect their religious duties. In the absence of the Minister or at his request, he is to take charge of the meetings of the Class, and conduct them to the edification of its members.

In some Churches the Class Leader regularly conducts a preparatory prayer meeting either on Sunday morning or on Sunday evening, just before the regular service. On Circuits, when the Minister is preaching at one of the other appointments, the Class Leader holds a prayer or experience meeting during the regular hour for worship. Other occasions for group prayer are utilized to meet the specific needs and to promote the Kingdom.

No official position in the Church, as far as laymen are

concerned, presents a greater opportunity or responsibility than that of a Class Leader. The Class Leader can get nearer to the soul of the Minister, and nearer to the hearts of the members of the Church, than any other layman. He is, spiritually speaking, the right-hand man of the Minister. His home and heart should ever be open to the Minister. He should be the first to meet and consult with the newly assigned Minister, and the last to say farewell to the one who has served the local Charge. If there is no parsonage or specified dwelling in which the newly assigned Minister is to live, the Class Leader is expected to help him secure proper living quarters. When the whole work of the Class Leader is taken into account, in addition to the fact that he is to be an example for his entire Class to follow, it is safe to say that no layman has so meaningful and potential a position in the local Church. It is proper, therefore, that the qualifications of the Class Leader and his specific duties should be set forth.

4. Qualifications of a Class Leader

"The Class Leader shall be a diligent student of the Word of God, and acquaint himself with the Order and Discipline of the Evangelical United Brethren Church. He shall be circumspect in his demeanor and an example to all in Christian living." (The Discipline, paragraph 58.)

a. A Christian. All, both within and without the Church, agree that the Class Leader should be a Christian in ideals, experience, and practice. The position which he occupies and the work in which the Class Leader is to engage is fraught with such spiritual significance that none but a person of genuine Christian experience and life is qualified to serve in that capacity. Else, how can he help others into the Christian experience and in the Christian way of living?

The Class Leader has not only a high spiritual task to perform but he is also to be an "example to all in Christian living." Unless his experience in Christ is real, deep, and satisfying, and unless his life is clean and squares with the gospel of Christ, he is not only impotent in the matter of giving spiritual counsel and help, but is apt to do great harm to the cause of Christ and become a stumbling-block to those who follow him. The character and motives of the Class Leader must be above reproach.

b. A Man of Prayer. The Class Leader must be a man of prayer. Unless he knows how to pray and unless he spends much time in prayer, he cannot function efficiently as a Class Leader. He must pray not only for himself, but also for those under his care and for his Minister. He should have a family altar in his own home and daily exercise the priestly function. He should pray for and with those who seek his counsel and come to him for spiritual guidance. He should pray in public when opportunity affords, and should lead the members of his Class to pray in public.

c. A Man of the Word. The Class Leader should be a daily devotional reader of the Word of God and from its sacred pages derive not only divine nourishment for his own soul, but also gather "heavenly manna"

for others. He should be a constant and wide reader of the Bible so that he may gather a variety of food from many portions of God's holy Word and "be complete, equipped for every good work."

d. A Man of Leadership. The Class Leader must have the qualities of a leader if he is to overcome the dead inertia in his own life and in the lives of others, and be able not only to get himself going in the right direction, but to take others with him. As a leader, he must have tact, foresight, good judgment, poise, and a contagious spirit of faith and courage. He must have sound convictions and be able to impart them to others.

e. A Man of Loyalty. The prominent and basic position occupied by the Class Leader demands that he be loyal to the genius, structure, teaching, and program of The Evangelical United Brethren Church. Loyalty to his Church is as essential as loyalty to his country. Any disloyalty on the part of the Class Leader to his Church, to its spirit, teaching, or program, will quickly reflect itself in his Class and in the entire congregation.

The relation that the Class Leader sustains to the Minister is so fundamental and so intimate that the Class Leader must be loyal to and cooperative with his Minister if his influence is to be worthy and his work constructive. The Minister is the key and constituted leader of all the work of the local Church, and the success of a local Church depends largely upon the cooperation that he can secure from the other leaders of that local Church. The Class Leader should be the first to cooperate with the Minister, and to stand loyally by him in all his work.

The Class Leader, together with the other officials of the Church, should be regular in attendance upon the worship services of the Church and upon the meetings of the Council and Administration and the Local Conference. He should attend and be a whole-hearted supporter of the regular and special meetings in his Church, and be ready to render every possible assistance.

Not only does he need for his own personal sustenance and development, the spiritual comfort, strength, and uplift that derive from faithful attendance upon the regular teaching and worship services of the Church, but by his faithful attendance and by his spirit of cooperation, the Class Leader becomes an encouragement and a stimulus to his Minister and sets a wholesome example for his Class and the entire membership of the Church to follow.

5. Duties of the Class Leader

The duties of the Class Leader are:

(1) To give spiritual help and guidance to the members of the Class and assist them in their daily Christian life.

(2) To secure the attendance of every member of his Class upon the regular worship services of the Church, and upon its special meetings; to look after the absentees, the sick, the afflicted, and the careless and negligent. To promote peaceful relations within the local

Church, and when there is deliquency upon the part of any member of his Class, to endeavor to bring about the return of such an one to right living and to faithfulness to Christ and his Church.

(3) To enlist the members of his Class in daily, devotional reading of the Bible, in the practice of secret prayer, in the erection and maintenance of a family altar, in the observance of the Holy Communion, in engaging in public prayer, and in the giving of personal witness to the saving grace of Christ.

(4) To encourage the members of his Class to subscribe for and to read the periodicals of The Evangelical United Brethren Church and other helpful Christian literature.

(5) To counsel with the Minister as to his plans and program for the local Church, to cooperate with him in all his plans for the spiritual advancement of the people, and in the absence of the Minister to take charge of the spiritual welfare of the Church.

(6) To report to the Minister the spiritual status of the members of the Class and to make known to him cases of sickness, poverty, discouragement and spiritual need, so that the Minister may be of the largest possible help. To be ready to accompany the Minister, when he administers the Holy Communion to the sick and shutins.

(7) To lead the members of his Class into the deeper things of Christ and to a complete commitment of the whole life to him.

(8) To hold helpful group prayer meetings and in the absence or at the request of the Minister to conduct the regular meetings of the Class.

(9) To welcome the "strangers within our gates" to introduce them to the Minister, and to others, and to visit newcomers and unrelated people in the community and to invite and encourage them to attend the regular services of the Church. He should "not neglect to show hospitality to strangers." He should engage the members of his Class in these same activities.

(10) To become an evangelistic force in the Church and by personal effort, endeavor to win men and women to Jesus Christ and to a vital membership in the Church. He should gladly serve on the Church Committees of Evangelism and cooperate in planning and promoting the program of evangelism of the local Church.

(11) To be a generous giver to the work of the Church and be a good supporter of its enterprises.

(12) To enlist the members of his Class in visiting the sick, in bringing relief to the poor and in helping the unemployed and unfortunate in the community, and to engage his Class in personal evangelism.

(13) To be on the alert for candidates for the ministry, and helpful to them in obtaining the necessary training for the work of the ministry.

(14) To be helpful to the Minister and his family by looking after their physical comfort and temporal welfare.

Appendix B

Comparison of E.C.N.A. Lay Leader and Evangelical United Brethren Class Leader Qualifications and Duties

Table 2

Comparison of E.C.N.A. Lay Leader
and Evangelical United Brethren
Class Leader Qualifications
and Duties

E.C.N.A. Lay Leader*	Evangelical United Brethren Class Leader
56. The lay leader and assistant lay leader shall be laymen who are elected from among the members of The Evangelical Church of North America for a term of one year by the members of the local congregation in a congregational meeting . . . with the consent of the minister	2. . . . lay leaders, known as Class Leader and an Assistant Class Leader, are elected by the members of the Class, with the approval of the Minister of the local Church.
58. The lay leader shall be a diligent student of the Bible, and acquaint himself with, and believe in, and live according to the doctrines and the Discipline of the Evangelical Church of North America.	4. The Class Leader shall be a diligent student of the Word of God, and acquaint himself with the Order and Discipline of The Evangelical United Brethren Church.
He shall be a Christian in ideals, experience and practice. His character shall be above reproach.	4(a). . . . the Class Leader should be a Christian in ideals, experience and practice . . . . The character and motives of the Class Leader must be above reproach.
59. He shall be regular in attendance upon the worship services of the church and upon the meetings of the church council of administration and the local conference.	4(e). . . . The Class Leader . . . should be regular in attendance upon the worship services of the Church and upon the meetings of the Council of Administration and the Local Conference.

*The comparative qualifications and duties were quoted verbatim from the E.C.N.A. Discipline (see p. 5 above) and from Appendix A above. This graphically demonstrated the striking similarity in design. The non-comparative class leader duties were paraphrased to conserve space.

Table 2 (continued)

E.C.N.A. Lay Leader	Evangelical United Brethren Class Leader
In the absence of, or at the request of, the minister, he shall conduct the regular prayer or mid-week service of the church in a manner spiritually helpful to the members.	5(8). To hold helpful prayer meetings and in the absence or at the request of the Minister to conduct the regular meetings of the Class.
He shall enlist the members of the church in the daily devotional reading of the Bible, in the practice of private prayer, in the maintenance of family devotions, in the observance of the Holy Communion, in personal witnessing to the saving grace of Christ, in attendance upon the regular worship services of the church and upon its special meetings.	5(3). To enlist the members of his Class in daily, devotional reading of the Bible, in the practice of secret prayer, in the erection and maintenance of a family altar, in the observance of the Holy Communion, in engaging in public prayer, and in the giving of personal witness to the saving grace of Christ. 5(2). To secure the attendance of every member of his Class upon the regular worship services of the Church, and upon its special meetings.
60. He shall endeavor to win people to Jesus Christ and to a vital membership in the Church.	5(10). To become an evangelistic force in the Church and by a personal effort, endeavor to win men and women to Jesus Christ and to a vital membership in the Church.
He shall cooperate with his minister in all his plans for the spiritual advancement of the members and seek to lead them into a complete commitment of the whole life to Jesus Christ.	5(5). To counsel with the Minister as to his plans and program for the local Church, to cooperate with him . . . . 5(7). To lead the members of his Class into the deeper things of Christ and to a complete commitment of the whole life to him.
61. He shall visit the	5(2). . . . to look

Table 2 (continued)

E.C.N.A. Lay Leader	Evangelical United Brethren Class Leader
sick and bereaved, the poor and the distressed, especially in the hours of personal or family need.	after the absentees, the sick, the afflicted and the careless or negligent.
He shall promote peaceful relationships within the local church.	5(2). To promote peaceful relations within the local Church, ...
	5(2). Bring back the backsliders.
	5(4). Encourage class members to subscribe to certain periodicals.
	5(6). Report to the minister on the spiritual status of his class members and any cases needing the minister's attention.
	5(9). Be very hospitable to newcomers and visit all the people of the community.
	5(11). Be a generous giver financially.
	5(12). Enlist members in visitation and social action.
	5(13). Be alert for possible future ministers and encourage and help them in their preparation.
	5(14). Look after the

Table 2 (continued)

E.C.N.A. Lay Leader	Evangelical United Brethren Class Leader
	physical comfort of the minister's family.

Appendix C

Introductory Letter by the Superintendent of the North Central Conference Regarding the Questionnaires

THE EVANGELICAL CHURCH

OF NORTH AMERICA

NORTH CENTRAL CONFERENCE

7733 WEST RIVER ROAD NORTH MINNEAPOLIS, MINNESOTA 55430 Phone (612) 561-8404

July 14, 1971

To: Pastors of the North Central Conference

Brethren:

Greetings in Jesus Name! This is to advise you of work being done by one of our ministerial students and to ask for your fullest support. Greg Knox, student at Western Evangelical Seminary, is doing his thesis on the office and work of the lay leader in the local church. He is wanting to do his study on the churches of the North Central Conference and we will want to help him all that we possibly can. I believe that this can be a real help to us in an evaluation of the work of the lay leader in the local church.

Sincerely,

Robert R. Trosen

Robert R. Trosen

ıce Superintendent
RT R. TROSEN

Appendix D

Introductory Letter by the Writer to the Pastors of the North Central Conference Churches Regarding the Questionnaires

Gregory S. Knox
4200 S.E. Jennings Ave.
Portland, Oregon 97222

Dear Pastor,

By this time you have probably read an introductory letter for my project from Superintendent Trosen. The lay-leader thesis or project grew out of a deep concern which God laid upon my heart in November of 1970. I prayed about this concern for four months and also wrote to Rev. Trosen asking him to do the same. In early March we met together and discussed the project. I received the go-ahead and this is the first big step in its fulfillment.

For almost two-thirds of a year I served as lay leader at the Ehler's Memorial E.C.N.A. While serving as lay leader and working in the conference, certain questions arose in my mind relative to the position. These unanswered questions have been manifested in my present thesis-project.

My thesis is to search present and past information about the position and see if it is a tenable one for the North Central Conference. Therefore, it is vital that all the church members fill in the questionnaires and that the lay leader fill in his questionnaire and use the booklet provided for the coming year.

Please be sure to have all church members complete the questionnaire. A check list would work very well; the members could put one check by their name when they take the questionnaire and another when they return it. Please let me know if any members do not anwer the questionnaire. I do not want anyone to sign their questionnaire, but it is important that <u>all</u> church members complete it.

The lay leader's questionnaire should also be completed by him (he should not do the congregational questionnaire) and be returned to me with

the others. The booklet which he is to fill in during the next ten months is identical to the one I used while lay leader at Ahler's Memorial Church. At that time I was under the impression that the congregation would want a strict accounting of my activities as lay leader. Technically, this is the case. But the booklet served a far better purpose than simply being a record. It became an added stimulus to do more for God. Certainly our love for Jesus ought to be the sole motivating factor, but I found it to be a daily reminder of things which ought to be done. Thus, the booklet supplements motivating love by becoming a practical reminder. It is also vitally important that the lay leader use this booklet in the coming ten months (up to June 1, 1972). Only through this will I know how much all the lay leaders are doing in carrying out their stated functions. It is in no way meant to belittle or glorify any single lay leader's work. It is only meant as a collective guide. I found that the best time to fill in the booklet was in the evening while meditating on the past day's activities and considering the activities of the next day.

Please go over the material carefully with your lay leader and ask him to write me a letter expressing his questions and any doubts he may have. It is important that I hear from him soon in order to complete my research at the earliest possible date.

If you do not presently have a lay leader, please have the congregation fill in their questionnaires and write about your past experiences with a lay leader and give your observations on the position in your pastoral paper.

Also included is a short paper for you, as pastor, to write. Please complete this and return it with everything else (except the lay leader's

booklet) to my address at Western Evangelical Seminary. A short check list is also enclosed for your convenience.

Certainly this is going to impose quite a heavy burden on you as pastor. I only hope that very soon I will be able to personally see you and thank you for all the help which I am confident you will give. It is only by your cooperation and solicitation of help from your congregation that this thesis can ever be completed.

Thank you in Christ's name.

Your fellow laborer in His harvest,

Gregory S. Ahn

Gregory S. Ahn

CHECKLIST

Congregational questionnaire.....	Number of members in congregation _____	Number of questionnaires distributed _____	Number of questionnaires returned _____

Pastoral paper..... Date completed: _____

Appendix E

Sample Pastoral Paper Questionnaire

PASTORAL PAPER

1.) Were you a minister in the Holiness Methodist Church?

Yes_____

No _____

2.) If yes, for how long? _____

3.) How long have you been pastor of your present church? _____

4.) Is your lay leader's name printed under your name at the top of the worship service bulletin?

Yes_____

No _____

5.) Do you regularly inform your lay leader as to which members of the congregation are sick?

Yes_____

No _____

6.) Have you ever had your lay leader conduct a midweek service?

Yes_____

No _____

7.) Have you ever taken your lay leader out calling on new people?

Yes_____

No _____

8.) Do you plan and carry out evangelistic efforts with your lay leader, such as revival meetings, door to door evangelism, home Bible studies, etc.?

Yes_____

No _____

9.) Do you honestly feel that your lay leader knows how to lead a person to a personal relationship with Christ?

Yes_____

No _____

10.) Have you ever specifically trained your lay leader in leading people to Christ? (Briefly describe if your answer is yes)

Yes_____ _____

_____

No _____

11.) Please read the E.C.N.A. discipline section on the lay leader. When finished, please answer the following questions on the attached sheets.

a.) In what ways and how much of a help has your lay leader been to you in calling, evangelism, and exhortation of the brethren?

b.) Do you feel your lay leader has had adequate instruction and "on the job training" in the above tasks? What have you done to help train him?

c.) How do you feel your congregation has reacted to your lay leader's position? Do they accept and appreciate his interest in their spiritual state and his exhortations?

d.) Do you feel that the position of lay leader should be continued?

If you do not presently have a lay leader, please answer the above questions with reference to your past lay leader. Then explain why you do not presently have a lay leader. If you have never had a lay leader, please explain why.

Please add any other comments or questions you might have concerning either the position of lay leader or the project on which I am working (the lay leader thesis).

Thank you very much!

Use the rest of this paper and the following two pages to answer the above questions under #11. a.) b.) c.) and d.)

Appendix F

Table of Results to the Pastoral Paper Questionnaires

Table 3

Pastoral Paper Answer Percentages

Question	Variables	Per cent
1.	Yes	53.84615
	No	46.15384
2.	Average years	9.153
3.	Average years	4.07366
4.	Yes	15.38461
	No	84.61538
5.	Yes	30.76923
	No	69.23076
6.	Yes	69.23076
	No	30.76923
7.	Yes	42.15384
	No	53.84615
8.	Yes	53.84615
	No	46.15384
9.	Yes	76.92307
	No	15.38416
10.	Yes	15.38416
	No	76.92307
	Blank	7.6923

Appendix G

Verbatim Responses of the Pastors to Question Eleven of the Pastoral Paper

The contents of this appendix comprise the verbatim answers of the pastors to question 11 of the Pastoral Paper. The reader is encouraged at this point to refer again to that question for a basic understanding to the rationale of the following answers. The responses are labeled as they are simply for the convenience of the reader, with no preference in the writer's mind. Church names are omitted.

Pastor #1

There has been no lay leader in _____ since I began pastoring. Five months before I came a man left the church whom one could say had fulfilled this responsibility (even though the church was Holiness Methodist and therefore did not include this as a recognized office.)

Since I have been here we have not filled this office for the following reasons: (1) I do not feel that any of our members are qualified for some of the responsibilities this office would entail. (2) A number of the members have felt this way even before I came. (3) Those who are willing to take on new responsibilities and learn new jobs already have responsibilities in church and at work which take much time and energy (our membership is 12, but several of these seldom or never attend services).

Pastor #2

a. A pastor always appreciates whatever help he has in visitation, and I believe most of my lay leaders have tried to do what they could in regard to visitation and evangelism. They would have probably done more if they had more training and if the pastor's schedule and theirs would have made it convenient to go together.

b. No. We have tried to train our lay people in classes, but often there were conflicts for these men that kept them from these sessions. It's a matter of a pastor finding time in his routine and the laymen's routine to have on the job training and this is not easily accomplished.

c. People who are sick seem to appreciate the visit of the lay leader. It seems that the lay people will more readily receive what is said by the lay leader by way of exhortation than from the pastor.

d. Yes.

Pastor #3

Before answering the questions I must tell you that our church was started in June of 1971. I am pastoring this church while attending Bible College at Vennard which is 54 miles away. Therefore much of the information you want is not available from years of experience or from present opportunity being so far away from my people.

a. My lay leader has been saved only a short time as have most of my congregation. I am attempting to teach him in methods of evangelism and prayer, within the limited context of time.

b. No. Much work is needed to train him in soul winning and concern for the other members. He is showing however growth in spiritual concern and Bible study. About the only help I can give him is encouragement and a constant proding to not stop but keep going on with faith.

c. Our group is still small and most of the work is done in a group context with all participating.

d. Yes. And expanded and promoted to teach our men to be disciples of Christ and to teach others to be disciples to teach disciples.

Pastor #4

a. We do not presently have one, but had a lay preacher and lay deaconess under the Holiness Methodist Church, and they did some calling, and led in prayer meeting and helped in evangelization, etc. and were a blessing.

b. I don't think they had any too much instruction and very little was done to help train them, outside of a few pointers now and then.

c. As far as in the past the congregation didn't always appreciate them because of the fact that the lay deaconess didn't stand true to the church, neither in attendance, support or attitude because she felt above some and wanted a bigger town church to attend. As to the lay preacher he wasn't always appreciated because a couple of times he back-slid and maybe didn't completely but did things not acceptable to the pastor.

d. Yes, if it is done in the real interest of souls and the kingdom of God, and without a lot of "overhead machinery."

We do not presently have one because we are just a small group. Anyway we don't have one.

Pastor #5

a. Left unanswered.
b. Yes.
c. Yes.
d. Yes.

Pastor #6

a. He has worked more in preaching and conducting services when I'm absent.

b. As a student of W.B.C. he ought to get the training.

c. The general reaction is apathy. Most don't care one way or another.

d. Yes. I believe the lay leader can be a real help to the pastor. Many times I have appreciated the help I receive.

Pastor #7

Same as the report from _____.

Pastor #8

a. Some.
b. Has none.
c. Yes.

d. Yes.

The congregation is made up of old people except one. Most are above 75 years of age and can do little toward growth of the church.

The lay leader is a man over 75 years old. He is one of my converts in my early ministry and has been faithful over the years.

Pastor #9

a. He has done calling during the time of our revival meetings. He teaches the adult Sunday School class and does a good job at it. By this I mean that he prepares his lesson. He has class participation. He has a good grasp of the lesson.

I feel he exhorts the brethren to continue on the work of the church through - church improvement and upkeep plus visitation of the aged. He demonstrates a real concern to reach new families in the church. What he is doing about reaching new families I don't know. I plan to begin classes and practical work in soul winning as we prepare the groundwork in prayer.

b. He does not have adequate instruction in evangelism or soul winning. I feel he will not do too much about this until he gets through on holiness. I meet each Monday morning with the men of the church for prayer. I feel God is going to bring our men through to a definite experience of the second work of grace. From here we shall go as the Lord leads.

c. I don't know of any certain reaction that the congregation has demonstrated for or against the lay leader. I think he has some influence in his work over them. I will have to take note of this.

d. Yes, I think this position of lay leader should be continued. The job is too big for the pastor. New areas can be opened up through his ministry as the Lord leads, I believe.

Pastor #10

a. He has gone with me any time I wanted him to and when he wasn't preoccupied. He has made a practice of going out calling on new people every Thursday night with another layman. I don't feel that right now my lay leader is needed in calling on the sick and bereaved because of the size of my constituency. At such time when my church becomes too large for me to handle all the calls on the sick I'm sure my lay leader will be glad to help.

b. I feel my lay leader has little or no on the job adequate training in this area. What he knows I believe he has learned on his own. I have done very little to train him. He has gone calling with me and I feel I have learned much from him.

c. I feel many of my congregation would not accept or want my lay leader to inquire into their spiritual state. They would feel he would be too nosy. But they do accept his "filling in" in the pulpit.

d. I definitely feel the lay leader role is needed in the church with possibly much more activity on the part of many of the lay leaders.

Pastor #11

a. A great help in encouraging, faith, prayer.

b. Yes. I could not help to train - they graduated from

H.M.S.T. (Holiness Methodist School of Theology) and been a pastor for 25 years!

c. Very well received, much looked up to.

d. Yes.

Pastor #12

a. Not too much though he has done some calling more recently. He also had a Bible study group meeting at his residence three and one half years ago, before E.C.N.A. and lay leader. If he ever quits his second job, I think he would be able to be a lay leader if he will continue to hold the right attitude concerning the position. But he has had financial obligations, hence, the second job. He hasn't been a leader, but I believe he could be, as nearly anyone could, if Christ is really put first in their lives, if they apply themselves and seek God's help.

b. I suppose he would need much more training, but has not been available because of two jobs, etc. He would need further instruction and training.

c. I think they would appreciate a real zealous layleader - and there is a possibility that he may develop into one. Favorably, I believe. I think they will be encouraged to know that their lay leader may talk to them about their spiritual state, if he is careful and tactful.

d. Yes, I do. Lay people ought to be vitally involved and should encourage and exhort one another in their spiritual walk. Yes, continue the position. I believe your inquiries through the initial questions, and then further contact will be an inspiration to lay leaders who desire to please God by serving Him in this capacity.

Once a man is made aware of the responsibilities that are involved in the position of Lay Leader, I think he will be much more apt to take closer inventory of his time, his list of priorities, and his own spiritual state.

He definitely must be on top of it all - displaying a pleasant spirit if he is going to be profitable to anyone else. He must have the respect of the brethren, therefore his own life must be a real example. The requirements set forth in the Scriptures in Tim. for an elder or deacon of the church would certainly apply to the position of Lay Leader.

I believe as the Laymen become more aware of the Lay Leader - his position - responsibilities - his own deep spirituality - etc. - through actual revelation of it before their eyes, they will be encouraged in their own spiritual lives and be more apt to take inventory of their state of grace.

I believe your thesis and questions will help to gain this end. Also it will help pastors to evaluate their responsibility to the Lay Leader, his training, etc. Yes, we need a Lay Leader, we need a great core of real, solid soldiers of the cross who really put Christ first and live holy lives by God's grace.

I do not believe the Lay Leader should begin to pry too deeply into the personal affairs of people. They should feel free to confide in their pastor and the Lay Leader should encourage them to go to him (pastor) for such matters.

Pastor #13

I feel the office of lay leader has been of very little help to this church, although the person that now holds that office has been of great value in many other areas of service.

It would seem perhaps the reason for the greatest failing in the office of lay leader is there has been very little instruction or "on the job training" concerning the specific duties of the lay leader.

Perhaps the congregation, although accepting a lay leader, has never felt the real importance or caught a vision for the work, or even realized what the work of the lay leader is.

I definitely feel the office of the lay leader should be continued and that in the future it could be a very effective key for the outreach and stability of the local church.

Your research of the work of the lay leader would seem to me to be a very worthwhile cause.

It has helped already to make me more aware of the work that can be done by the lay leader and also perhaps the fact that I need to spend a little more time with and assisting him.

Appendix H

Sample Congregational Questionnaire

QUESTIONNAIRE FOR A THESIS ON THE E.C.N.A. POSITION

OF LAY LEADER

This questionnaire is to be filled in by all church members of the Evangelical Church of North America in the North Central Conference.

Please do not sign your name to this questionnaire.

QUESTIONNAIRE FOR A THESIS ON THE E.C.N.A. POSITION

OF LAY LEADER

If you are a member of the E.C.N.A., please answer this questionnaire. Wait until you are alone to answer the questions. You may check more than one answer for some questions.

This questionnaire is a partial requirement for my Master of Divinity thesis. It is part of a study of the lay leader position in the North Central Conference. Please answer the questions honestly according to your feelings as you answer them and return them to your pastor. Your answers will remain confidential and will in no way reflect upon your friendship with, or respect of, your present lay leader.

1.) I am a member of the _____ E.C.N.A.

2.) I have been a member of this church for _____ years (including membership in the Holiness Methodist Church.)

3.) I have served in the following church positions:

a.) _____

b.) _____

c.) _____

d.) Include all other positions on the back side of this sheet.

4.) At present, our church has a person serving as lay leader.

Yes _____ No _____ I don't know _____

5.) Since joining the E.C.N.A., our church has had a person serving as lay leader:

a.) _____ always.

b.) _____ only recently.

c.) _____ previously, but not now.

d.) _____ never.

6.) If you do not have a lay leader, what are some of the reasons why?

a.) _____ lack of dedication.

b.) _____ no training available.

c.) _____ all members busy serving in other positions.

d.) _____ members too busy in work outside of the church.

e.) List any other reasons on the back of this sheet.

7.) I feel that the position of lay leader:

a.) _____ actually does not mean anything.

b.) _____ carries about as much responsibility as the position of assistant Sunday School superintendent.

c.) _____ is a good help to the pastor, but is not really needed.

d.) _____ is vital to the church.

8.) I feel that the age of the lay leader:

a.) should be over 30 years. _____

b.) should be under 30 years. _____

c.) makes no difference. _____

9.) Should the lay leader do home visiting such as the pastor does?

Yes _____ No _____

10.) Should the lay leader regularly call on the poor and sick?

Yes _____ No _____

11.) After the worship service, I expect the lay leader to:

a.) _____ stay and greet everyone.

b.) _____ leave early.

c.) _____ leave just like everyone else; whenever he wishes.

12.) I feel that the lay leader:

a.) _____ should have attended Bible college.

b.) _____ should have at some time felt the call of God on him for the ministry.

c.) _____ need only be willing to take this responsibility.

d.) _____ must testify to personal sanctification and must be willing to accept this position.

13.) When the minister is unavoidably absent, should he feel free to have the lay leader conduct the mid-week prayer meetings?

Yes _____ No _____

14.) In visiting church members, should the lay leader feel free to exhort and question members about their family devotions?

Yes _____ No _____

15.) In visiting church members, should the lay leader be expected to enter into prayer with the members such as the minister does?

Yes _____ No _____

16.) Should the lay leader actively encourage church members to partake in Holy Communion?

Yes _____ No _____

17.) If he should encourage church members to affirm their relationship to Jesus Christ prior to their partaking in Holy Communion, do you feel the lay leader should:

a.) _____ encourage them to give public testimony?

b.) _____ encourage them to give private testimony to him?

c.) _____ not "stick his nose" into the members' private lives?

18.) The lay leader has authority to invite lay members of the congregation to accompany him in calling on new people and in doing door-to-door evangelism.

Yes _____ No _____

19.) How do you feel when the lay leader invites you to go calling with him on sick, bereaved, poor, or new people?

a.) fearful with a sense of uncertainty. _____

b.) resentful at being asked to do such work. _____

c.) grateful for the privilege of sharing in this ministry. _____

20.) Has your lay leader ever taken you calling on others?

a.) Often _____ b.) Seldom _____ c.) Never _____

21.) Has your lay leader ever visited you in his capacity as lay leader?

a.) _____ at your home.

b.) _____ when you were in the hospital.

c.) _____ during a time of bereavement.

22.) How do you feel about a layman taking such a position of leadership?

a.) _____ I highly approve.

b.) _____ I approve.

c.) _____ I disapprove.

d.) _____ I highly disapprove.

Appendix I

Table of Results to the Congregational Questionnaires

Table 4

Congregational Questionnaire Answer Percentages

Congregation with Lay Leader	Question 2	Question 3
	Average years	Average positions
Brooklyn Park	12.15	2.6
Cromwell	4.5	2.5
Duluth	10.056	2.409
Ehlers	16.38	2.80
Paynesville	42.0	4.0
South Sioux City	23.15	3.68
Union Corners	3.69	1.60
Wadena	15.5	1.444
Watson	28.66	4.0
Average of individual responses	17.34288	2.78144
Congregation without Lay Leader	Question 2	Question 3
	Average years	Average positions
Niangua	6.0	2.66
Seneca	6.888	2.274
Average of individual responses	6.444	2.274

Table 4 (continued)

Congregation with Lay Leader	Question 4		
	Yes	No	Blank (unanswered)
Brooklyn Park	92.85714	7.14285	0.0
Cromwell	100.0	0.0	0.0
Duluth	100.0	0.0	0.0
Ehlers	32.0	8.0	60.0
Paynesville	80.0	20.0	20.0
South Sioux City	100.0	0.0	0.0
Union Corners	100.0	0.0	0.0
Wadena	100.0	0.0	0.0
Watson	100.0	0.0	0.0
Average of individual responses	84.03361	13.44537	2.521

Congregation without Lay Leader	Question 4		
	Yes	No	Blank
Niangua	0.0	100.0	0.0
Seneca	0.0	88.88888	11.11111
Average of individual responses	0.0	91.66666	8.33333

Table 4 (continued)

Congregation with Lay Leader	Question 5				
	a.	b.	c.	d.	Blank
Brooklyn Park	92.85714	7.14285	0.0	0.0	0.0
Cromwell	95.0	5.0	0.0	0.0	0.0
Duluth	81.81818	18.18181	0.0	0.0	0.0
Ehlers	4.0	28.0	72.0	0.0	4.0
Paynesville	80.0	0.0	0.0	0.0	20.0
South Sioux City	87.5	12.5	0.0	0.0	0.0
Union Corners	40.0	60.0	0.0	0.0	0.0
Wadena	33.33333	66.66666	0.0	0.0	0.0
Watson	100.0	0.0	0.0	0.0	0.0
Average of individual responses	64.70588	20.16806	15.12605	0.0	0.84033

Congregation without Lay Leader	Question 5				
	a.	b.	c.	d.	Blank
Niangua	0.0	0.0	0.0	100.0	0.0
Seneca	0.0	0.0	0.0	88.88888	11.11111
Average of individual responses	0.0	0.0	0.0	91.66666	8.33333

Table 4 (continued)

Congregation with Lay Leader	Question 6				
	a.	b.	c.	d.	Blank
Brooklyn Park	0.0	0.0	0.0	0.0	100.0
Cromwell	0.0	0.0	0.0	0.0	100.0
Duluth	0.0	0.0	0.0	0.0	100.0
Ehlers	20.0	44.0	44.0	36.0	36.0
Paynesville	80.0	0.0	0.0	0.0	20.0
South Sioux City	0.0	0.0	0.0	0.0	100.0
Union Corners	0.0	0.0	0.0	0.0	100.0
Wadena	0.0	0.0	0.0	0.0	100.0
Watson	0.0	0.0	0.0	0.0	100.0
Average of individual responses	4.20168	5.04201	9.24369	7.56302	86.55462

Congregation without Lay Leader	Question 6				
	a.	b.	c.	d.	Blank
Niangua	0.0	0.0	66.66666	0.0	33.33333
Seneca	11.11111	75.0	22.22222	0.0	11.11111
Average of individual responses	8.33333	50.0	33.33333	0.0	16.66666

Table 4 (continued)

Congregation with Lay Leader	Question 7				
	a.	b.	c.	d.	Blank
Brooklyn Park	0.0	35.71428	7.14285	50.0	7.14285
Cromwell	0.0	0.0	5.0	95.0	0.0
Duluth	0.0	4.54545	18.18181	90.90909	0.0
Ehlers	0.0	16.0	8.0	80.0	0.0
Paynesville	0.0	20.0	20.0	40.0	20.0
South Sioux City	6.25	18.75	12.5	62.5	6.25
Union Corners	0.0	20.0	20.0	60.0	20.0
Wadena	0.0	33.33333	33.33333	55.55555	0.0
Watson	0.0	66.66666	0.0	33.33333	0.0
Average of individual responses	0.84033	16.80672	12.60504	73.10924	3.36134

Congregation without Lay Leader	Question 7				
	a.	b.	c.	d.	Blank
Niangua	0.0	0.0	33.33333	100.0	0.0
Seneca	0.0	33.33333	44.44444	33.33333	11.11111
Average of individual responses	0.0	25.0	41.66666	50.0	8.33333

Table 4 (continued)

Congregation with Lay Leader	Question 8			
	a.	b.	c.	Blank
Brooklyn Park	35.71428	7.14285	50.0	7.14285
Cromwell	55.0	5.0	35.0	5.0
Duluth	9.0909	0.0	86.36363	4.54545
Ehlers	20.0	0.0	80.0	4.0
Paynesville	20.0	0.0	60.0	20.0
South Sioux City	62.5	6.25	31.25	6.25
Union Corners	0.0	0.0	100.0	0.0
Wadena	0.0	0.0	100.0	0.0
Watson	33.33333	0.0	66.66666	0.0
Average of individual responses	29.41176	2.521	64.70588	4.20168

Congregation without Lay Leader	Question 8			
	a.	b.	c.	Blank
Niangua	0.0	0.0	100.0	0.0
Seneca	33.33333	0.0	66.66666	0.0
Average of individual responses	25.0	0.0	75.0	0.0

Table 4 (continued)

Congregation with Lay Leader	Question 9		
	Yes	No	Blank
Brooklyn Park	85.71428	7.14285	7.14285
Cromwell	75.0	5.0	20.0
Duluth	100.0	0.0	0.0
Ehlers	84.0	8.0	8.0
Paynesville	60.0	0.0	40.0
South Sioux City	68.75	18.75	12.5
Union Corners	80.0	0.0	20.0
Wadena	33.33333	44.44444	22.22222
Watson	100.0	0.0	0.0
Average of individual responses	78.99159	9.24369	12.60504

Congregaion without Lay Leader	Question 9		
	Yes	No	Blank
Niangua	66.66666	0.0	33.33333
Seneca	100.0	0.0	0.0
Average of individual responses	91.66666	0.0	8.33333

Table 4 (continued)

Congregation with Lay Leader	Question 10		
	Yes	No	Blank
Brooklyn Park	78.57142	14.28571	42.85714
Cromwell	65.0	10.0	25.0
Duluth	86.36363	13.63636	0.0
Ehlers	84.0	8.0	8.0
Paynesville	60.0	0.0	40.0
South Sioux City	62.5	18.75	18.75
Union Corners	60.0	0.0	40.0
Wadena	44.44444	33.33333	22.22222
Watson	66.66666	0.0	33.33333
Average of individual responses	72.2689	12.60504	15.12605
Congregation without Lay Leader	**Question 10**		
	Yes	No	Blank
Niangua	100.0	0.0	0.0
Seneca	100.0	0.0	0.0
Average of individual responses	100.0	0.0	0.0

Table 4 (continued)

Congregation with Lay Leader	Question 11			
	a.	b.	c.	Blank
Brooklyn Park	42.85714	0.0	42.85714	0.0
Cromwell	25.0	0.0	75.0	0.0
Duluth	59.0909	0.0	36.36363	4.54545
Ehlers	52.0	0.0	40.0	8.0
Paynesville	40.0	0.0	40.0	20.0
South Sioux City	56.25	0.0	50.0	0.0
Union Corners	60.0	0.0	0.0	40.0
Wadena	0.0	0.0	100.0	0.0
Watson	100.0	0.0	0.0	0.0
Average of individual responses	45.37815	0.0	48.73949	6.72268

Congregation without Lay Leader	Question 11			
	a.	b.	c.	Blank
Niangua	33.33333	0.0	66.66666	0.0
Seneca	22.22222	0.0	77.77777	0.0
Average of individual responses	25.0	0.0	75.0	0.0

Table 4 (continued)

Congregation with Lay Leader	Question 12				
	a.	b.	c.	d.	Blank
Brooklyn Park	21.42857	0.0	21.42857	71.42857	0.0
Cromwell	0.0	0.0	15.0	90.0	0.0
Duluth	0.0	4.54545	18.18181	72.72727	4.54545
Ehlers	16.0	20.0	20.0	88.0	8.0
Paynesville	0.0	0.0	0.0	80.0	20.0
South Sioux City	6.25	25.0	18.75	87.5	0.0
Union Corners	0.0	0.0	20.0	100.0	0.0
Wadena	0.0	0.0	55.55555	55.55555	0.0
Watson	0.0	66.66666	0.0	100.0	0.0
Average of individual responses	17.64705	9.24369	23.52941	68.90756	2.521

Congregation without Lay Leader	Question 12				
	a.	b.	c.	d.	Blank
Niangua	0.0	0.0	33.33333	66.66666	0.0
Seneca	11.11111	0.0	44.44444	66.66666	0.0
Average of individual responses	8.33333	0.0	41.66666	66.66666	0.0

Table 4 (continued)

Congregation with Lay Leader	Question 13		
	Yes	No	Blank
Brooklyn Park	92.85714	0.0	7.14285
Cromwell	100.0	0.0	0.0
Duluth	100.0	0.0	0.0
Ehlers	96.0	0.0	4.0
Paynesville	80.0	0.0	20.0
South Sioux City	100.0	0.0	0.0
Union Corners	100.0	0.0	0.0
Wadena	88.88888	0.0	11.11111
Watson	100.0	0.0	0.0
Average of individual responses	95.15126	0.0	2.51
Congregation without Lay Leader	**Question 13**		
	Yes	No	Blank
Niangua	33.33333	0.0	66.66666
Seneca	100.0	0.0	0.0
Average of individual responses	84.44444	0.0	16.66666

Table 4 (continued)

Congregation with Lay Leader	Question 14		
	Yes	No	Blank
Brooklyn Park	50.0	35.71428	14.28571
Cromwell	55.0	25.0	20.0
Duluth	77.27272	22.72727	0.0
Ehlers	72.0	20.0	8.0
Paynesville	60.0	20.0	20.0
South Sioux City	43.75	50.0	6.25
Union Corners	40.0	0.0	60.0
Wadena	44.44444	55.55555	0.0
Watson	100.0	0.0	0.0
Average of individual responses	60.5042	28.57142	10.92436

Congregation without Lay Leader	Question 14		
	Yes	No	Blank
Niangua	66.66666	33.33333	0.0
Seneca	55.55555	33.33333	11.11111
Average of individual responses	58.33333	33.33333	8.44444

Table 4 (continued)

Congregation with Lay Leader	Question 15		
	Yes	No	Blank
Brooklyn Park	78.57142	21.42857	0.0
Cromwell	95.0	0.0	5.0
Duluth	90.90909	0.0	0.0909
Ehlers	72.0	16.0	12.0
Paynesville	60.0	0.0	40.0
South Sioux City	93.75	7.25	0.0
Union Corners	80.0	0.0	20.0
Wadena	44.44444	55.55555	0.0
Watson	100.0	0.0	0.0
Average of individual responses	81.5126	10.92436	8.40336
Congregation without Lay Leader	**Question 15**		
Niangua	66.66666	33.33333	0.0
Seneca	100.0	0.0	0.0
Average of individual responses	91.66666	8.33333	0.0

Table 4 (continued)

Congregation with Lay Leader	Question 16		
	Yes	No	Blank
Brooklyn Park	35.71428	35.71428	28.57142
Cromwell	55.0	25.0	25.0
Duluth	59.0909	36.36363	4.54545
Ehlers	44.0	28.0	28.0
Paynesville	60.0	20.0	20.0
South Sioux City	50.0	37.5	12.5
Union Corners	40.0	20.0	60.0
Wadena	11.11111	66.66666	22.22222
Watson	33.33333	0.0	66.66666
Average of individual responses	46.21848	32.7731	19.3277

Congregation without Lay Leader	Question 16		
	Yes	No	Blank
Niangua	33.33333	0.0	66.66666
Seneca	55.55555	22.22222	22.22222
Average of individual responses	50.0	16.66666	33.33333

Table 4 (continued)

Congregation with Lay Leader	Question 17			
	a.	b.	c.	Blank
Brooklyn Park	35.71428	21.42857	14.42857	28.57142
Cromwell	60.0	5.0	10.0	25.0
Duluth	63.63636	4.54545	9.0909	22.72727
Ehlers	32.0	8.0	16.0	52.0
Paynesville	60.0	20.0	20.0	40.0
South Sioux City	62.5	12.5	18.75	0.0
Union Corners	40.0	0.0	20.0	40.0
Wadena	11.11111	0.0	22.22222	66.66666
Watson	100.0	33.33333	0.0	0.0
Average of individual responses	39.24369	13.44537	12.7731	41.42857

Congregation without Lay Leader	Question 17			
	a.	b.	c.	Blank
Niangua	33.33333	0.0	0.0	66.66666
Seneca	66.66666	0.0	11.11111	22.22222
Average of individual responses	44.44444	0.0	8.33333	47.33333

Table 4 (continued)

Congregation with Lay Leader	Question 18		
	Yes	No	Blank
Brooklyn Park	100.0	0.0	0.0
Cromwell	90.0	0.0	10.0
Duluth	95.45454	0.0	4.54545
Ehlers	80.0	8.0	12.0
Paynesville	80.0	0.0	20.0
South Sioux City	81.25	6.25	12.5
Union Corners	80.0	0.0	20.0
Wadena	88.88888	0.0	11.11111
Watson	66.66666	0.0	33.33333
Average of individual responses	71.42857	2.521	10.08403

Congregation without Lay Leader	Question 18		
	Yes	No	Blank
Niangua	66.66666	0.0	33.33333
Seneca	88.88888	11.11111	0.0
Average of individual responses	83.33333	8.33333	8.33333

Table 4 (continued)

Congregation with Lay Leader	Question 19			
	a.	b.	c.	Blank
Brooklyn Park	0.0	0.0	50.0	50.0
Cromwell	20.0	5.0	45.0	40.0
Duluth	9.0909	0.0	77.27272	13.63636
Ehlers	24.0	0.0	36.0	40.0
Paynesville	0.0	0.0	40.0	60.0
South Sioux City	37.5	0.0	43.75	25.0
Union Corners	0.0	0.0	20.0	80.0
Wadena	11.11111	0.0	55.55555	33.33333
Watson	33.33333	0.0	66.66666	0.0
Average of individual responses	16.80672	0.84	49.57983	36.13445

Congregation without Lay Leader	Question 19			
	a.	b.	c.	Blank
Niangua	0.0	0.0	66.66666	33.33333
Seneca	11.11111	0.0	55.55555	33.33333
Average of individual responses	8.33333	0.0	58.33333	33.33333

Table 4 (continued)

Congregation with Lay Leader	Question 20			
	a.	b.	c.	Blank
Brooklyn Park	0.0	7.14285	92.85714	0.0
Cromwell	5.0	10.0	75.0	10.0
Duluth	0.0	0.0	90.0909	9.0909
Ehlers	0.0	4.0	64.0	36.0
Paynesville	40.0	20.0	20.0	20.0
South Sioux City	12.5	0.0	75.0	12.5
Union Corners	0.0	0.0	60.0	40.0
Wadena	0.0	0.0	88.88888	11.11111
Watson	0.0	66.66666	33.33333	0.0
Average of individual responses	4.2016	5.88235	74.78991	15.96638

Congregation without Lay Leader	Question 20			
	a.	b.	c.	Blank
Niangua	0.0	0.0	0.0	100.0
Seneca	0.0	0.0	33.33333	66.66666
Average of individual responses	0.0	0.0	25.0	75.0

Table 4 (continued)

Congregation with Lay Leader	Question 21			
	a.	b.	c.	Blank
Brooklyn Park	7.14285	0.0	0.0	92.85713
Cromwell	5.0	0.0	35.0	65.0
Duluth	36.36363	4.54545	0.0	63.63636
Ehlers	0.0	8.0	0.0	92.0
Paynesville	60.0	60.0	20.0	40.0
South Sioux City	12.5	0.0	0.0	87.5
Union Corners	0.0	0.0	0.0	100.0
Wadena	11.11111	0.0	0.0	88.88888
Watson	33.33333	0.0	0.0	66.66666
Average of individual responses	14.28571	5.04201	6.72268	78.99159

Congregation without Lay Leader	Question 21			
	a.	b.	c.	Blank
Niangua	0.0	0.0	0.0	100.0
Seneca	0.0	0.0	0.0	100.0
Average of individual responses	0.0	0.0	0.0	100.0

Table 4 (continued)

Congregation with Lay Leader	Question 22				
	a.	b.	c.	d.	Blank
Brooklyn Park	57.14285	35.71428	0.0	0.0	7.14285
Cromwell	40.0	55.0	5.0	0.0	5.0
Duluth	72.72727	22.72727	0.0	0.0	4.54545
Ehlers	36.0	48.0	0.0	0.0	16.0
Paynesville	40.0	60.0	0.0	0.0	20.0
South Sioux City	43.75	43.75	6.25	0.0	6.25
Union Corners	20.0	60.0	0.0	0.0	0.0
Wadena	22.22222	77.77777	0.0	0.0	0.0
Watson	33.33333	66.66666	0.0	0.0	0.0
Average of individual responses	45.37815	46.21848	1.68067	0.0	8.40336
Congregation without Lay Leader	Question 22				
	a.	b.	c.	d.	Blank
Niangua	33.33333	66.66666	0.0	0.0	0.0
Seneca	33.33333	55.55555	0.0	0.0	11.11111
Average of individual responses	33.33333	58.33333	0.0	0.0	8.33333

Appendix J

Introductory Letter by the Writer to the Lay Leaders of the North Central Conference Regarding the Questionnaire and Booklet

Gregory S. Knox
4200 S.E. Jennings Ave.
Portland, Oregon 97222

Dear Lay Leader,

By now your pastor has probably shared with you much of my concern about the position of lay leader in the North Central Conference of the E.C.H.A. I, too, have been a lay leader and thus know much of the challenge, frustration, and reward that accompanies this position. My acquaintance with this position has raised some questions in my mind with regard to it. I have felt God's leading over the last year to do my graduate thesis work on these questions. Over the next two years, by way of questionnaires, your booklet, personal interviews, and record research, I will attempt to reach a conclusion as to whether the position ought to be continued and what improvements should be made on it if it is continued.

To accomplish this goal set before me, it is extremely vital that the lay leaders give all the help they can. Without your help it will be impossible for me to formulate correct conclusions about the lay leader position. Thus I am asking you to fill in a questionnaire and send it directly back to me at the above address. Also, I have included a booklet for you to fill in over the next ten months. On June 1, 1972 after having filled in your lay leader activities, please send it back to me. It will be difficult at first to remember to fill in your activities. Possibly it may appear to be a bothersome chore, but I used just such a booklet during my term as lay leader and found that it greatly encouraged me. I formed the habit of looking at the booklet every night before retiring, thus it was kept it the top drawer of my dresser. I would then fill in the day's activities and plan what should be done the next day. Soon I became

excited about the work and tried to do something as lay leader every day. It appears to me that any lay leader would greatly profit from keeping such a booklet. First, because of its help in keeping a record of, and in guiding daily activities. Second, because he is required to give an account of his activities to the annual congregational meeting.

My job while lay leader was a first-year teacher in a junior high school. That, plus being married and feeling the need to be a "father" to my younger brother since our father was dead, brought pressure to bear on my time. But God gave me the amount of time needed to do all that I was willing to do in the capacity of lay leader. Another discovery was that my attitude in church began to change. I began taking advantage of all the opportunities which arose to encourage and counsel with other members.

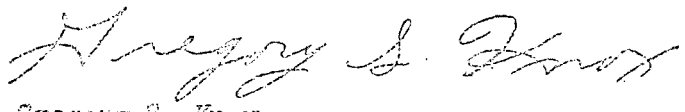
I sincerely trust that you will write me a letter and express your questions and doubts about this undertaking. If you have no questions or doubts, please write anyway so that I may become better acquainted with you.

If, during the course of the year, you should happen to give up your position as lay leader, please write and tell me about this also. Should this happen, please send me your booklet at that time and mark on it the date you relinquished your position as lay leader. I will then send a new booklet to the next lay leader.

The discipline assumes that the position of lay leader is important and awesome. Undoubtedly you have felt the same sense of awe at the magnitude of your responsibilities as many others have. For this reason, by sharing together through such a research as this, we all may gain profitable insights into making the office of lay leader more meaningful and

helpful. When the research is completed, I will send you a special letter to share the results with you.

Your fellow laborer in His harvest,



Gregory S. Knox

Appendix K

Sample Lay Leader Questionnaire

QUESTIONNAIRE FOR THE LAY LEADER

If you are the lay leader of your church, please answer this questionnaire. Wait until you are alone to answer the questions. You may check more than one answer for some questions.

This questionnaire is a partial requirement for my Master of Divinity thesis. It is part of a study of the lay leader position in the North Central Conference of the N.C.N.A. Please answer the questions honestly according to your feelings as you answer them and return the questionnaire directly to me. My mailing address is: 4200 S.E. Jennings Ave., Portland, Oregon 97222.

1.) How old are you? _____

2.) How long have you been regularly attending your present church? _____

3.) How long have you been a member of this church? _____

4.) How long have you been lay leader? _____

5.) Name any other church positions you presently hold:

a.) _____

b.) _____

c.) _____

d.) Include any others on the reverse side of this sheet.

6.) What other church positions have you held in the past?

a.) _____

b.) _____

c.) _____

d.) Include any others on the reverse side of this sheet.

7.) Do you presently testify to being personally sanctified?

Yes _____

No _____

8.) Were you sanctified when you accepted the position of lay leader?

Yes _____

No _____

9.) Have you ever attended Bible College?

Yes _____ If so, for how long? _____

No _____

10.) Are you thoroughly familiar with the responsibilities of the lay leader?

Yes _____

No _____

11.) How do you let your pastor know you want to help him advance the Kingdom?

a.) _____ I don't

b.) _____ I tell him

c.) _____ I try to be first to volunteer for projects

d.) _____ Other: _____

_____

12.) Do you attend all Sunday morning, evening, and midweek services unless unavoidably absent?

Yes _____

No _____

13.) After worship service do you usually:

a.) _____ leave early

b.) _____ stay about as long as most others

c.) _____ stay and greet everyone

14.) Have you ever conducted mid-week prayer services?

Yes _____

No _____

15.) Have you ever preached?

Yes _____ If yes, approximately how many times? _____

No _____

16.) Do you seek every day to witness in some way more than example to people?

Yes _____

No _____

17.) Do you regularly discuss the spiritual state of the congregation with your pastor and plan with him how to advance them spiritually?

Yes _____

No _____

18.) Does your pastor take you calling on people with him?

a.) _____ Never

b.) _____ Seldom (1 or 2 times per month)

c.) _____ Often (3 to 5 times per month)

d.) _____ Very often (6 or more times per month)

19.) Do you ever visit the members of your congregation in the capacity of lay leader?

a.) _____ Never

b.) _____ Seldom (1 or 2 times per month)

c.) _____ Often (3 to 6 times month)

d.) _____ Very oftem (7 or more times per month)

20.) When you visit the members at their homes, do you usually pray with them other than giving thaks for the refreshments?

Yes _____

No _____

21.) Do you ever visit church members when they are sick?

a.) _____ Never

b.) _____ Seldom

c.) _____ I try to visit them whenever I find out they are in the hospital.

d.) _____ I try to visit them whenever I know they are either in the hospital or very sick at home

22.) Do you go out calling on new people in the church neighborhood?

a.) _____ Never

b.) _____ Seldom(1 or 2 times per month)

c.) _____ Often (3 to 5 times per month)

d.) _____ Very often (6 or more times per month)

23.) Do you usually attempt to take a lay member with you when you call on the sick?

Yes _____

No _____

24.) Do you try to take different men of the church with you each time?

Yes _____

No _____

25.) What is the reaction of church members when you invite them to go calling with you? _____

_____

_____

26.) Do you feel that you have been successful thus far in fulfilling the duties of the lay leader?

a.) _____ No, I have utterly failed

b.) _____ Not very successful

c.) _____ Fairly successful

d.) _____ Very successful

27.) If you have not been successful as lay leader, what do you attribute this to (leave blank if answer to number 26.) is d.).

a.) _____ Lack of dedication and/or my attitude toward the position

b.) _____ Lack of instruction by the pastor

c.) _____ Lack of cooperation by the congregation

d.) _____ Lack of time

On the following sheet, please write one or two paragraphs recording your present feelings and ideas about the position of lay leader. In this include how you feel the pastor ought to work with the lay leader, how the congregation ought to view the position of lay leader, and how they have reacted to you thus far. Also include whether you feel the position ought to be continued, given the responsibility it holds. If you have any ideas as to how it can be

improved, or if you have had success in any special area as lay leader, please include this.

Thank you very much.

Appendix L

Table of Results to the Lay Leader Questionnaires

Table 5

Lay Leader Questionnaire Answer Percentages

Question	Variables	Per cent	Question	Variables	Per cent
1.	Average	50.0	13.	a.	0.0
2.	Average	22.968		b.	71.42857
3.	Average	14.42		c.	42.85714
4.	Average	0.9	14.	Yes	85.71428
5.	Average	1.571		No	14.28571
6.	Average	2.285	15.	Yes	42.85714
7.	Yes	72.42857		No	57.14285
	No	28.57142	16.	Yes	28.57142
8.	Yes	57.14285		No	57.14285
	No	28.57142		Blank	14.28571
	Blank	14.28571	17.	Yes	28.57142
9.	Yes	14.28571		No	71.42857
	No	85.71428	18.	a.	28.57142
10.	Yes	71.42857		b.	42.85714
	No	14.28571		c.	0.0
	Blank	14.28571		d.	14.28571
11.	a.	0.0		Blank	16.0
	b.	28.57142	19.	a.	57.14285
	c.	28.57412		b.	14.28571
	d.	42.85714		c.	0.0
12.	Yes	100.0		d.	14.28571
	No	0.0		Blank	14.28571

Table 5 (continued)

Question	Variables	Per cent	Question	Variables	Per cent
20.	Yes	42.85714	27.	a.	42.85714
	No	42.85714		b.	14.28571
	Blank	14.28571		c.	28.57142
21.	a.	0.0		d.	14.28571
	b.	57.14285		Blank	57.14285
	c.	28.57142			
	d.	42.85714			
22.	a.	28.57142			
	b.	42.85714			
	c.	0.0			
	d.	14.28571			
	Blank	14.28571			
23.	Yes	14.28571			
	No	57.14285			
	Blank	28.57142			
24.	Yes	0.0			
	No	71.42857			
	Blank	28.57142			
25.	Essay				
26.	a.	0.0			
	b.	57.14285			
	c.	28.57142			
	d.	0.0			
	Blank	14.28571			

Appendix M

Verbatim Responses of the Lay Leaders to Question Twenty-six and the Concluding Essay of the Lay Leader Questionnaires

The contents of this appendix comprise the verbatim answers of the lay leaders to question 25 and the concluding essay of the lay leader questionnaire (Appendix K). The responses are labeled as they are simply for the convenience of the reader, with no preference in the writer's mind. Church names are omitted.

Question 25 asked the question, "What is the reaction of church members when you invite them to go calling with you?"

Lay Leader #1
Hard to find any one that has time other than Pastor.

Lay Leader #2
Good if they are free.

Lay Leader #3
Unanswered.

Lay Leader #4
Unanswered.

Lay Leader #5
We have a poor visitation program as yet. Some have volunteered opinions against home visitation. Therefore we've not pressed it with them. God help us to go.

Lay Leader #6
A few are quite willing.

Lay Leader #7
Unanswered.

The concluding essay asked the lay leaders the following:

On the following sheet, please write one or two paragraphs recording your present feelings and ideas about the position of lay leader. In this include how you feel the pastor ought to work with the lay leader, how the congregation ought to view the position of lay leader, and how they have reacted to you thus far. Also include whether you feel the position ought to be continued, given the responsibility it holds. If you have any ideas as to how it can be improved, or if you have had success in any special area as lay leader, please include this.

Lay Leader #1
I believe it is a vary important position, envolving a great responiability. Pastor and Lay Leader should work together. However Lay Leader is not excepted in familey counciling as he should be in

absences of the Pastor. And the work should be continued, to relieve the pastor of some load.

Lay Leader #2

I think the position of Lay Leader is a tremendous job if one is to be successful in this position. I also feel the Pastor should try to cooperate, and that I should cooperate and pray much for God's blessings on our Church and congregation. If the Lay Leader is really doing his job I think the congregation should respect the Lay leader. The congregation has reacted very favorably thus far. The position of being the Lay leader can be improved by much prayer and dedication to the job.

Lay Leader #3

I am lay leader of a quite small congregation and feel that many of the questions do not apply too well. I feel that the congregation has confidence in me since they have chosen me several years. My pastor and I have no difficulties in this area or any other.

I feel that every congregation needs a lay leader to take responsibility in case the pastor is absent.

Lay Leader #4

Unanswered.

Lay Leader #5

I guess the Lay Leader office is a good one for a Church. It takes a devoted individual who has some extra time. Every pastor would welcome some help in the area the lay leader should work. I think the big business of all churches should be to go out to evangelize and here, a lay leader should be in it first. Pastors could be a big help to them if they went with them some and encouraged action. To be concerned with our little group only is wrong and too long we, I especially, have sat there.

The position ought to be continued and all should be so active for God that their devotion would make them a candidate for the job. I feel I have had little or no success at it and someone else should be elected next year. If I spent as much time doing this job as I'm required to spend in board meetings (etc.) I could more nearly arrive. God helping me, I will obey His call to this service.

Lay Leader #6

Ours is the newest group in the ECNA. For 5 months prior to our affiliation with the ECNA we had no regular pastor. With no prior experience as lay leader, I found this experience trying.

However, as I look back, it was probably the position of lay leader that kept our small church alive after our pastor resigned. We never missed a mid-week service (except for a snowstorm) and were able to maintain near 100% attendance on Sunday nights.

I feel a small church needs a lay leader, particularly an independent church. (The ECNA duties for lay leader are somewhat different than under the discipline we were using)

Lay Leader #7

I believe the position of lay leader is very important to the

structure of the church. Often a minister cannot perform his duties as easily as a lay person. A lay leader can call upon people and many times these people will be more receptive to lay man. A close relationship between pastor and lay leader is essential to the church for God's kingdom.

Our church is very new having been organized in June 1971. The position of lay leader should be looked upon by the congregation as someone to take charge of things the minister is not familiar with, such as local decisions etc.

Our congregation will realize more use of the lay leader as it grows, now our group is very closely-knit and things are discussed as a group.

Appendix N

Sample Lay Leader Booklet

Lay Leader Report

Name _____

Church _____

Please return this to Greg Knox on June 1, 1972.

Address: 4200 S.E. Jennings Avenue, Portland, Oregon 97222

List church members as they enter the hospital and the reason for being hospitalized (if known). Then list the dates you visit them and mark P in the same square if you pray with them during the visit. Also do the same for those who are sick and yet remain at home. Also list members who are bereaved. List the dates you visit them whether at home or at the funeral home. Remember, you are representing God and the other church members who are not able to visit these people.

Name	Cause of illness or bereavement	Date of Visitation		

VISITATION OF THE SICK AND BEREAVED

VISITATION OF THE ELDERLY AND DISABLED

List members of the church living in nursing homes, rest homes, or those who are permanently disabled including shut-ins. List the date of each visitation and mark a P in the square if you pray with them.

me											
me											
me											
me											
me											
me											
me											
me											
me											

CALLING ON NEW PERSONS

List the times you go out calling on new people. Fill in the spaces provided if you went with the pastor or if you took another church member with you. Jot down general impressions of the calling.

Date	Time spent	X if with pastor	X if with church member	General impression of the calls

BIBLE-STUDY LEADERSHIP

List the Bible studies led. Note whether led at a home or church.

Date	Place	Bible reference studied

BIBLE-STUDY LEADERSHIP

Date	Place	Bible reference studied

SPIRITUAL GROWTH THROUGH READING

List the books you read as lay leader to help you grow spiritually and knowledgfully as a pastor's assistant.

Title	Author

MEETINGS ATTENDED

Note the committees you serve on in the capacity of lay leader.
Note the date of each meeting you attend.

Board of Administration				

COMMENTS

Jot down comments which you hear from others either about yourself as lay leader or about the position in general. Also jot down comments you have about how others seem to react to you as lay leader. All comments from others will remain anonymous. It is very important to the outcome of this paper that you write down as many of the comments you have or receive as you can.

COMMENTS

Please use the following pages to fill in any other activities you fulfill as lay leader during the year. They may include letter-writing, counselling church members, or attending rallies, conferences, etc. If you do any preaching, include the date, place where you preached, title of sermon, and Bible reference. If you contribute help in Sunday school contests, Vacation Bible School, youth work, or if you do personal evangelistic work such as passing out tracts with other church members, please include this. Also, please include any physical labor work you do in helping the pastor.

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